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JOURNALS,

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JOURNALS

OF THE

REV. MESSRS. ISENBERG AND KRAPF,

MISSIONARIES OF

THE CHURCH MISSIONARY SOCIETY,

DETAILING THEIR PROCEEDINGS IN THE KINGDOM OF SHOA, AND JOURNEYS IN OTHER PARTS OF ABYSSINIA, IN THE YEARS 1839, 1840, 1841, AND 1842.

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TO WHICH IS PREFIXED,

A GEOGRAPHICAL MEMOIR OF ABYSSINIA AND SOUTH-EASTERN AFRICA, BY JAMES M'QUEEN, ESQ. GROUNDED ON THE MISSIONARIES' JOURNALS, AND THE EXPEDITION OF THE PACHA OF EGYPT UP THE NILE.

THE WHOLE ILLUSTRATED BY TWO MAPS, ENGRAVED BY ARROWSMITH.

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PREFACE.

THE operations of the Church Missionary Society in Abyssinia commenced in the year 1829. The Rev. Samuel Gobat and the Rev. Christian Kugler, the first Protestant Missionaries who entered that country, landed at Massowah in Dec. 1829. They were favourably received by Sebagadis, the then Ras of Tigre. Mr. Kugler was removed by death just one year after his landing at Massowah: he died in the expression of lively faith in the Redeemer, and of a *good hope through grace*, on Dec. 29, 1830. Mr. Kugler's place in the Mission was supplied by the Rev. Charles William Isenberg, who reached Adowah, in Tigre, in April, 1835. He was followed by the Rev. Charles Henry Blumhardt in the beginning of 1837, and by the Rev. John Ludwig Krapf at the close of that year.

In the beginning of 1830 Mr. Gobat proceeded to Gondar, the capital of Amhara, where he was kindly received and protected by Oubea, then exercising chief

authority in that part of Abyssinia.* In 1836 Mr. Gobat was compelled by ill health to quit the Mission.

Early in 1838 opposition to the Mission was excited by the priesthood of the Abyssinian Church, fomented by certain members of the Church of Rome who had entered the country. The result was, that the Missionaries were obliged to quit Abyssinia, Oubea declaring that he was not able to resist their enemies any longer.

On quitting Abyssinia, Messrs. Isenberg and Blumhardt proceeded to Cairo. Mr. Krapf being unwilling to relinquish the hope of re-entering Abyssinia from another quarter, determined to make the attempt to do so by Zeila, which lies without the Straits of Babelmandeb, in lat. 11° 20′ north, long. 43° 50′ east. He was led to contemplate this attempt in consequence of the Missionaries, while at Adowah, having been invited by the King of Shoa to visit his country. Mr. Krapf accordingly proceeded to Mocha, where he arrived on the 28th of May, 1838. Here he met with a servant of the King of Shoa, who encouraged him to prosecute the design which he had formed, and gave him much information as to the best method of proceeding from Zeila to the capital of the King of Shoa. From Mr. Naylor, the British Consul at Mocha, Mr. Krapf met with a friendly reception, and the promise of every

* The result of Mr. Gobat's residence in Abyssinia was published in 1834, in a volume entitled "Journal of a Three Years' Residence in Abyssinia, in furtherance of the objects of the Church Missionary Society."

assistance in his power. While he was employed in collecting information at Mocha, he was attacked by dysentery; which reduced him so low, that he was compelled to return to Cairo, where he arrived on the 27th of September, 1838.

Mr. Isenberg and Mr. Krapf now seriously deliberated on their future course; and came to the conclusion jointly to engage in an attempt to reach Shoa by way of Zeila and Hurrur. Should they fail in their object with regard to Shoa, it was their purpose to make their way, if possible, to the tribes of Heathen Gallas, which are spread over the country to the southward and eastward of Shoa.

Colonel Campbell, then British Consul-General at Cairo, procured for the Missionaries a firmân from the Pacha of Egypt. He also gave them letters to the Consul at Mocha, and to the King of Shoa, strongly recommending the Missionaries to their protection and favour. Mr. Gliddon, the United States' Consul-General at Cairo, gave them a letter, recommending them to the friendly offices of all captains of United States' vessels with whom they might meet.

Thus aided and encouraged, they started on their arduous undertaking. Mr. Krapf thus concluded a letter from Cairo to the Secretaries of the Church Missionary Society, Jan. 20, 1839: "May the Lord of Sabaoth be our guide, our preserver, our strength, our light, and our life!"

From Mocha they crossed to the opposite coast,

passed the straits of Babelmandeb, and on the 4th of April arrived at Tadjurra, which they found preferable to Zeila as a point of departure to the interior. After encountering the many difficulties which embarrass travellers in these unfrequented regions, they reached the frontier of the kingdom of Shoa on the 31st of May, the journey having occupied thirty-five days. They had an interview with the King on the 7th of June, who gave them a favourable reception.

The Missionaries remained together in the kingdom of Shoa until November 6, 1839; when Mr. Isenberg departed, to return for a season to this country. During these five months they were diligently occupied in conversational preaching and discussion, and in obtaining a great variety of information. Mr. Isenberg had made considerable progress in translations into the Amharic Language, both while in Tigre, and after his arrival in Shoa. A leading object of his visit to England was to print the works which he had prepared, for the future use of the Mission wherever the Amharic Language is vernacular. He arrived in London on the 30th of April, 1840. Here he completed works already commenced, and prepared several others. He eventually carried through the Press :—

An Amharic Spelling Book. 8vo.
Grammar. Royal 8vo.
Dictionary. 4to.
Catechism. 8vo.
Church History. 8vo.

Amharic General History. 8vo.

Mr. Isenberg had prepared a Vocabulary of the Dankali Language, which was likewise printed.

The object of the Mission was not only the Christian population of Shoa, but the Galla Tribes extensively spread over the south-eastern parts of Africa. To the Galla language therefore, hitherto unwritten, Mr. Krapf's attention was much given. During Mr. Isenberg's stay in London the following Galla works, prepared by Mr. Krapf, were printed :—

Vocabulary. 12mo.

Elements of the Galla Language. 12mo.

St. Matthew's Gospel. 12mo.

St. John's Gospel. 12mo.

The Committee have since received from Mr. Krapf a translation into Galla of the Book of Genesis, and of the Epistle to the Romans.

While Mr. Isenberg was absent in England, Mr. Krapf, though alone, and painfully feeling the difficulties and disadvantages of his solitariness, occupied himself diligently and zealously in his arduous duties. Amidst much to try and discourage him, he was graciously sustained in his work, and not left without tokens of the Divine blessing upon it. The nature of that work, and the difficulties and trials incident to the prosecution of it, are fully detailed in the Journals of the Missionaries contained in this Volume.

During the period that Messrs. Isenberg and Krapf were together in the Mission, their communications were

sometimes addressed to the Committee jointly, and sometimes independently. In placing those communications before the reader, the chronological order has been followed. Hence sometimes one speaks, and sometimes the other. The tenour of the remarks will, however, generally indicate the individual who makes them. From the period when Mr. Isenberg quitted Shoa, in the beginning of November 1839,* it is of course Mr. Krapf alone that speaks.

Mr. Krapf's private affairs having called him to Egypt, he left Ankobar on the 10th of March, 1842. He determined to go by Gondar and Massowah. One object was personal communication with the new Abuna, the ecclesiastical head of the Abyssinian Church. In this object he was disappointed. Just before he reached Daunt, in the province of Belissen, his progress was stopped in consequence of the country having been thrown into a state of confusion by hostilities between two of the Chiefs of that part of Abyssinia. Hence he was obliged to retrace his steps to Gatira, the capital of a Chief named Adara Bille. This man on Mr. Krapf's advance had treated him with kindness, and gained his confidence. He now, however, determined to plunder him. By a series of artful proceedings he effected his purpose, and stripped Mr. Krapf of the whole of his property. His life itself was seriously endangered. A gracious Providence rescued him from the perils of his situation. Having obtained leave to depart from Gatira, he

* p. 160.

determined to attempt reaching Massowah by a route directed to the north-east. Throughout this journey he encountered great hardships, privations, and dangers; but *under the defence of the Most High*, in whom he trusted, he was brought to Massowah in safety, on the 1st of May, 1842. This journey led Mr. Krapf through parts of Abyssinia not previously traversed by Europeans. This portion of his Journal is therefore of much interest for the geographical information which it contains, as well as for the insight which it gives into the state of the people.

In Egypt Mr. Krapf met his fellow labourer Mr. Isenberg returning to Abyssinia. Mr. Blumhardt, their former associate in Tigre, had been transferred by the Committee to the North India Mission. He had been replaced in the Abyssinian Mission by the Rev. John Mühleisen, who reached Cairo in company with Mr. Isenberg. The three Missionaries and Mrs. Krapf, to whom Mr. Krapf had been united in Egypt, left Cairo on the 17th Oct. They reached Aden on the 2nd of Nov. On the 18th of Dec. they sailed for Tadjurra, and reached that place on the 20th. Here they found a series of obstacles opposed to their re-entrance into Abyssinia. Having in vain employed every means in their power to surmount those obstacles, they were compelled to relinquish the attempt and return to Aden. Of the precise nature of the causes which operated to close the door against the return of the Missionaries to Shoa we are not at present fully in-

formed. From what has transpired, however, it is probable that they are of the same description as those which led to the expulsion of the Missionaries from Tigre—the jealousy of the Priesthood and politico-popish intrigue.

Reference will be seen in the Journals to a French traveller, M. Rochet. He arrived in Shoa in Oct. 1839. After some stay there he returned to France, and in 1841 published at Paris a volume entitled, "Voyage dans la côte orientale de la Mer Rouge, dans la pays d'Adel, et la Royaume de Choa." (Shoa.) In the course of his work he gives an account of the ecclesiastical affairs of Abyssinia. He closes this account with the following remarks, which instructively warn Protestants—if warning were needed—of the policy and plans of Rome.

"The critical state of Christianity in the kingdom of Shoa should call for the efforts of a Catholic Mission to that country. I should desire that Missionaries of this communion might succeed in rallying the Amharras round it; but I think there is not a more delicate task—that there is not a work which demands more prudence: an ardent inconsiderate zeal would endanger all. Our Missionaries should not forget that the heat of the Portuguese Jesuits lost all the advantages which Catholicism had previously obtained, and ended by causing them to be driven out of Abyssinia in the sixteenth century. The Abyssinians still remember the violent dissensions which the vehemence of the Jesuits had

created among them. The last traces of this remembrance—grievous precedent for Catholicism—must be effaced by means of forbearance and tolerance. Our Missionaries ought even to be cautious of avowing their intention. It will, I doubt not, be for the interest of their cause—and an able and auspicious policy—only to present themselves at first as chemists or mechanics, after the example of the Jesuits who conducted, in the seventeenth century, the glorious China Missions. I believe it unnecessary to add, that a cold, reserved course should only be observed until their credit with the king and their influence over the country should be solidly established by their successful labours. Their efforts should at first be directed toward the king, for on his conversion alone would depend that of the Amharras. Attempts on the Gallas might be tried, by representing to the prince of what political advantage it would be for him to unite all the members of his states in the same unity of faith. It would be necessary to avoid showing any jealousy or animosity toward the Methodist Mission, whose wise conduct ought on the contrary to be followed as a model. In every circumstance it would be necessary always to keep in view that the slightest imprudence, the least rashness, would suffice to destroy for ever in Abyssinia the entrance of Catholicism, perhaps of Christianity and of Civilization."*

It is scarcely necessary to say that the "Methodist Mission" to which M. Rochet refers, is that of Messrs.

* Rochet, pp. 189, 190.

Isenberg and Krapf. The Readers of their Journals will, however, not fail to remark that they pursued a course widely different from that advocated by M. Rochet for Rome. They uniformly avowed their character as Protestant Missionaries; whose only object was, the Lord blessing their labours, to diffuse Scriptural light in a region of spiritual darkness.

Whether a re-entrance into Abyssinia may be practicable to the Missionaries at a future period, it would be vain to speculate. That a measure of scriptural light has been diffused by their instrumentality cannot be doubted. Many copies of the New Testament in Amharic, supplied by the liberality of the British and Foreign Bible Society, have been widely dispersed. They were received with avidity wherever the Missionaries had an opportunity of circulating them, and in Mr. Krapf's journeyings copies were found in remote places, far distant from any spot previously visited by a Missionary. We may therefore warrantably hope that a portion at least of the *good seed* will take root, and *bring forth fruit to perfection.*

As it appears that rivers of considerable magnitude fall into the Indian Ocean from those parts of Eastern Africa inhabited by the Heathen Galla Tribes, Mr. Krapf had it in contemplation to make an attempt to re-establish the Mission in that direction, so soon as circumstances would permit.

During the period of Mr. Krapf's residence at Ankobar, a communication was opened between the King

of Shoa and the British Authorities in India. An Embassy, under the direction of Captain Harris, was sent to Shoa by the Governor-General of India. Captain Harris reached his destination in July 1841. A Treaty was concluded between Captain Harris and the King of Shoa on Nov. 12, 1841, establishing a commercial intercourse between the two countries, and guaranteeing the safety of British subjects in Shoa, and the security of their property. At the solicitation of Captain Harris, Mr. Krapf acted as his Interpreter in negotiating the Treaty; and in a despatch to the Bombay Government, Captain Harris thus recorded his sense of the value of Mr. Krapf's services:—

"Mr. Krapf has submitted with the utmost goodwill to continual interruption in his more immediate quiet avocations, and has never required even the intimation of a wish to render himself of the greatest utility to the Embassy; not only in the more delicate forms of interpretation, which he so well understands, but also in those minor points of annoyance which are certain in the first instance to arise in a strange country. From the first day of our arrival he has, in utter contempt of all weather, been engaged whenever the interests of the service required his presence; and without his most able assistance, and perfect knowledge of Abyssinian life, our situation would have become perplexing, and our prospect of success removed to a far distant period."

Throughout Captain Harris's stay in the country, he showed Mr. Krapf much kindness, and rendered to him and the Mission many services. The Embassy having been recalled, Captain Harris has just arrived in England. We understand he is about immediately to lay before the public the information collected by him during eighteen months residence in Shoa. The character which Captain Harris has already established as a Traveller, in South Africa, warrants the anticipation that his work on Abyssinia will prove both interesting and important.

Reference has already been made to the geographical information comprised in the Journals now laid before the public. Of a portion of this information Mr. M'Queen availed himself, with the permission of the Committee, in his "Geographical Survey of Africa," published in 1840. On being shewn the subsequent Journals of the Missionaries, he was so much struck with the extent and value of the geographical information contained in them, that he very kindly offered to draw a Map of Abyssinia, to accompany the publication of the Journals, exhibiting the information thus acquired. This offer the Committee gratefully accepted, and the Map, engraved by Arrowsmith, is prefixed to the Journals.

While Mr. M'Queen was thus employed, tidings reached this country of the result of certain Expeditions sent up the White Nile by that remarkable man,

Mahomed Ali, Pacha of Egypt. The information thus obtained having an important bearing on south-western Abyssinia, as well as on the country south of Nubia, almost to the Line, Mr. M'Queen had the goodness to draw another Map, exhibiting that information, which he presented to the Committee. This Map includes the countries from 5° South to 18° North Latitude, and from 5° to 44° East Longitude.

In constructing these Maps Mr. M'Queen has availed himself, with great labour, of the information bearing on the geography of the countries to which they refer, which was accessible to him in the writings of authors ancient and modern. Among these, Bruce merits particular notice, the statements contained in his Travels relative to the geography of Abyssinia, and the surrounding countries, having, in its general character, been very remarkably corroborated by later travellers.

To the services just referred to, Mr. M'Queen has added another—a GEOGRAPHICAL MEMOIR, to illustrate the Maps. On this Memoir Mr. M'Queen has bestowed much research, and it forms a valuable addition to the services already rendered to Africa, by this able geographer. The Map of Africa is prefixed to the Geographical Memoir.

To Captain Haines, the Commandant at Aden, the Committee owe the expression of their cordial thanks for his uniform kindness to the Society's Missionaries, and for the valuable assistance which he has at all times

shown himself ready, promptly and cordially, to render them in the prosecution of their labours.

CHURCH MISSIONARY HOUSE,
SALISBURY SQUARE,
August 21, 1843.

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A GEOGRAPHICAL MEMOIR

ON

EASTERN AND CENTRAL AFRICA.

Within the last few years, the geographical features of Africa have begun to assume something like a natural and a rational shape. Every day brings us some important geographical information regarding interesting portions of that vast Continent. Some of this is entirely new, and other portions of it confirmatory of the accounts collected and transmitted to us by the ancients, but which modern wisdom would neither allow to be possible nor correct. The attention of the world is now, however, so closely directed to that fine, but hitherto much neglected quarter of the Globe, that its interior and least known parts, have already been widely explored, and will, it is confidently predicted, in a few years more, be explored to their deepest recesses, and correctly delineated.

Among those to whom African Geography and the friends of Africa are at this moment deeply indebted, —Messrs. Isenberg and Krapf, the worthy Missionaries sent out some years ago by the Church Missionary Society, to preach the Gospel in the Eastern and interior parts of Africa,—claim the first place. The travels and the labours of these excellent men, have been the first to bring before the British Public correct information regarding that interesting, and once celebrated portion of Africa, lying to the south of the Straits of Babelmandeb, to the south-east and south of Abyssinia, and the upper and early course of the Bahr-el-azreek, or the Blue Nile. The Journals of these men form the principal object and contents of the present publication, and are so interesting, from laying before us, as they do, the highlands which give birth to, and which separate the waters of some of the largest and most important Rivers in Africa, that the writer of this considered it but justice to these individuals, and of importance to a right understanding of the subject, to arrange and delineate in a map their travels and all the other important information which he has lately collected and obtained regarding the Eastern and Central portions of Africa, more immediately connected with the journeys and information given by the Missionaries alluded to.

With great labour, and with much care, this has accordingly been done. The present memoir narrates, in a form as condensed as possible, the general heads of the subject, together with the authorities from which the information has been drawn, and the reader will be able to trace the descriptions and journeys on the accompanying maps. From these he will perceive the importance of the infor-

mation which has been obtained and collected, and the remarkable errors which have hitherto prevailed in the Geography of this portion of Africa, arising in many instances, not so much from the want of information, as from the carelessness with which that has been examined, and as if it were from a determination to resist the truth.

The information which our Countryman Bruce collected and received, regarding the portion of Africa more especially under consideration, was not only extensive, but accurate and important. If he had been fortunate enough to have had an Arrowsmith or a Wyld at his elbow, to delineate on a map the information which he had collected, the great features of all the most important portions of the Geography of Africa to the North of the Equator, would have been placed before the eyes of Europe sixty years ago. His account of Abyssinia, and several places adjacent to it, is the best that has yet come in the writer's way. As we proceed, this fact will be clearly established. The general correctness of the features of this portion of Africa as drawn by Ptolemy, will also be shewn and ascertained. The travellers and authorities from which the writer has drawn information will be carefully and faithfully pointed out. But he would be acting unjustly if he did not take this opportunity of returning his cordial thanks to M. Jomard, of Paris, well known for his great attention to every part of African Geography, for the great kindness shewn by that gentleman in transmitting him, by the earliest possible opportunity, the official abstract of the voyage of discovery directed by the present Viceroy of Egypt, about three years ago, to explore the Bahr-el-abiad, or White River. This has been done in a remarkable manner, and is one of the most interesting and im-

portant voyages of discovery which has been made in modern times.

One of the greatest difficulties encountered in unravelling African Geography is the diversity of names that are given to the same Country, Town, Mountain, or River, according as these may have been obtained or collected by different travellers from different natives; and these again differing according as they are obtained from Negro or Arab Tribes. The different mode of writing and pronouncing the same name even among Europeans is often extremely puzzling. This diversity of names for the same thing is so great and so frequent, that it requires no ordinary patience and stretch of memory to detect them and to hold the particular place steadily in view.

Another great difficulty proceeds from the narrator's reversing the bearings of one place from another: putting West for East, and North for South, and so on. Thus he will say, Wara is north-east from Dar Ruma; whereas it is Dar Ruma that is north-east from Wara. The narrator, who had been at both, placing himself while giving information at Dar Ruma, instead of remembering that he was looking from Wara to Dar Ruma. This kind of mistake is very frequent among Negro and Arab travellers and narrators. Thus, where there is no check from an opposite direction or a point more beyond, it is sometimes impossible to find out the truth.

In like manner great errors are frequently committed with regard to the courses of rivers, the Arabs especially putting the geographical bearing of the bed of the river for the course of the current of the stream. Thus they say of the Nile it goes from Egypt to Abyssinia; whereas the river comes, as Europeans express it, from Abyssinia to Egypt.

Such mistakes with regard to bearings, as those above adverted to, are very frequently committed in European Authors. Thus in Bruce's works, his editor has made the bearings of places bounding each other the reverse of what they really are. For instance, Tigre is stated to be bounded on the north-east by Begemder; whereas it is Begemder that is bounded on the north-east by Tigre. A similar error has been committed with most of the Abyssinian provinces, and these errors have been copied into almost every work that I have seen: Murray's Africa, the Encyclopœdia Britannica, &c. which have copied from Bruce. These errors can, however, be detected with a little care; but not so those where south-east is put for south-west, as is sometimes the case. These require invincible patience and research to unravel. In Mr. Krapf's first journey, he states, that from Dobra Berhan to Tegulet he went east; whereas it should have been west; and instead of Lake Zawash emptying itself to the south as he then indicated, we now find that it empties itself into the Hawash, and in an opposite direction. Pages might be filled in pointing out similar errors committed by travellers.

In estimating the distance and positions of places from days' journey, the greatest care is necessary to ascertain whether such journeys are performed by single travellers, travelling expeditiously for only two or three days, and for pleasure; or by a special messenger; or by the steady regular journey of the mercantile Caravan. The distance gone over by each, if exceeding two or three days, scarcely ever varies, especially of the latter; and are only lessened or extended according to the nature of the country, mountainous, rocky, woody, clear or level, that they may have to traverse. In a journey of two or three days there may

be some little discrepancy as to the daily distance made good, especially if there is no time given to check it; but when the journey comes to extend to several days, or for a considerable period of time, it is astonishing with what accuracy the positions of places can be ascertained and determined by this mode of measurement. I have found it not to vary more than 15 miles in 1000, and this when checked by journeys of an equal length to a given place, made from the opposite or from a different direction. Great care has been taken in regard to this matter in constructing the accompanying maps; and the results, after being again and again checked, have come out very convincing and very satisfactory.

With these preliminary remarks we proceed to consider the Journals of the travellers alluded to, and the positions and general features of the countries and districts through which they went.

The journey of Mr. Krapf and Mr. Isenberg to Ankobar comes first in order. They landed at Zeilah on the 1st. of April 1839. This is a decayed town, containing only eight stone houses and about one hundred straw huts, together occupied by about 800 inhabitants, mean and poor. Their food consists of maize, dates, milk, and rice, and occasionally flesh. The harbour is very bad, having many sand banks, and several small islands near it toward the north. The town is surrounded with walls, and has, on the land side, seven pieces of ordnance, pointed to the country of the Somaulis, with which people dwelling to the south-east and south, the town has a considerable intercourse; but feuds and jealousies very frequently prevail between them. Zeilah has a good deal of intercourse with the adjoining and interior countries, especially with Hurrur, from which place

a considerable quantity of fine coffee is brought yearly and shipped to Mocha, from which latter place it subsequently finds its way to the markets of Europe and America. Zeilah was formerly a place of considerable importance and the emporium for the Indian trade with those parts of Africa adjoining, especially when first known to, and occupied by the Turks, at the commencement of the fifteenth century. In the days of Batouta, say 1332, it was, subsequently to the decay of Aussa, the chief town of the kingdom of Adel, and his description of its site was very accurate, and exactly as Mr. Stewart, sent by Mr. Salt to enter Africa from this point, found it to be, and from whose survey the accompanying map regarding it has been drawn up.* The Longitude and Latitude, especially the former, differs considerably in Stewart's Survey, he placing it in 11° 18′ North and 43° 3′ East. I have adhered to the position given to it by Captain Harris, considering that as having been taken by a late survey made by the East India Company. When Batouta visited the place, say in 1333, it was inhabited by the Rafiza sect, and belonged to the Berbers, a people from the North of Africa and of the Shafia sect, and their country or the country of Zielah was then stated to reach in extent two months' journey by land to Makdashu. Zeilah is fourteen Caravan stages north-east from Hurrur, and about five or six days' journey east of Aussa.

From Zeilah the travellers embarked for Tajoura, a small town, the capital of a state of that name, situated to the south-west of Ras Bir, at the entrance of a deep bay extending to the south-west. The existence of this bay, or rather the bays which run from Tajoura in the

* Salt, p. 475.

direction mentioned, and the true position of this small but important town, were all unknown till they were disclosed by the Missionaries mentioned. The town is still smaller and poorer than Zielah, containing only about 300 inhabitants; but it is the nearest point from which to penetrate into the most interesting portions of Abyssinia, and has good anchorage near it, a thing scarcely found on any portion of the East coast of Africa, especially without the Straits of Babelmandeb until the Equinoctial line is passed. The inhabitants of Berbera send to Tajoura for water, which is found of excellent quality in wells and reservoirs in its vicinity. Tajoura, according to Captain Harris, stands in 11° 46′ 35″ North Latitude, and in 43° 00′ 20″ East Longitude, and is built upon a plain at the foot of the mountains, the soil being composed of particles washed down from the hills during the rains. Like all that portion of Africa, it is subject to great heat and drought. To the north and north-west the interior is very mountainous, the hills and ridges rising to a very considerable elevation. The most important is Mount Debenit, about 35 miles north-west of Tajoura. This mountain is very elevated, and according to M. Rochet, who visited it, is volcanic and composed of primitive rock. There is an extinct crater on its summit. Foxes and Gazelles are numerous, both great and small; and there is also found a tree from which is extracted a very deadly poison, which the inhabitants use on their arrows. The road from Tajoura to Mount Debenit is exceedingly rugged and steep, and covered with ancient volcanoes, quartz, basalt, &c.

From Tajoura, Messrs. Krapf and Isenberg proceeded in about a south-west by west direction to Ankobar, the

present capital of Shoa, a state now independent of the empire of Abyssinia. The journey was undertaken in the height of the dry season, and the route is distinctly marked on the map. An Embassy from the East India Company to the King of Shoa, under Captain Harris, and sent in consequence of the information which the Missionaries had given, travelled over nearly the same ground in 1841, and also a French traveller M. Rochet, a few months after Messrs. Isenberg and Krapf. The journeys of Harris and Rochet were accomplished in the wet season, and consequently the country wore a different aspect. Numerous and considerable rivers, which were dry when the Missionaries passed, traversed the country, and flowed to the Hawash or the Lakes. Among these is one named by M. Rochet the Killalou, which runs from south to north-east a distance of forty miles, and falls into the Natron Lake. In the rainy season it is sixty feet broad, and from five to six feet deep. At Goubade there is another, which runs from east-north-east to north-north-west. The current is rapid, and the breadth 100 metres (250 feet) and depth forty centimetres. There are numerous hot springs in the neighbourhood of Omargalouf, about three leagues east of Lake Aussa, and also in the neighbourhood of Killalou. Lake Aussa is of considerable extent, it overflows during the rainy season, and when it recedes leaves a fine deposit, like that which is left by the Egyptian Nile. During the overflow, the superabundant waters run off into the Natron Lake, about nine miles distant north-east. Mr. Isenberg was told that the waters of Aussa were bitter; but M. Rochet says they are sweet. Aussa, some centuries ago, was the capital of the kingdom of Adel, and a place of great importance; but it is now much

decayed. It lies due west from Karanta, and is situated according to Bruce, on a bank of the river Hawash.* It is the capital of the tribe of Dankali called Mudaites, the most powerful at this time in this portion of Africa. Several Ulemas and other learned Mahomedans yet reside in the place. It contains from 1400 to 1600 houses, and from 5000 to 6000 inhabitants. The soil is very fertile, and supplies Dourah for the consumption of all the adjoining parts of Adel. It was at this place, then called Auxa, not at Zeilah, where the two Portuguese Missionaries, who formed part of the Mission of Jerome Lobo, and who attempted to penetrate into Abyssinia, by landing at Zeilah, were murdered.

The Sultan of Tajoura, though of small power, is represented to be a brave man, with a very large family. At some distance from this place, in the interior, Mr. Isenberg was told, that coals, resembling those imported into Aden, were found. All the country from Tajoura to Ankobar is volcanic, everywhere exhibiting volcanic ridges, ancient volcanoes, and places covered with volcanic remains. This is especially the case to the westward and northward of Mulloo. Several of these plains are very fertile, and on the hills and ridges the air is cool and pleasant, the country rising gradually from the sea. The lake of Assal, or the Salt Lake, is of considerable extent; and the salt taken from it forms a considerable branch of commerce with the countries in the interior, to the south, to the west, and to the north. It is stated to be 570 feet below the level of the sea, and is a few miles distant from the second Bay of Tajoura, called "*Ghoobut Ghrab*," itself clearly of volcanic origin. Very high ranges of hills bound the horizon to

* Vol. iii. p. 347.

the south and south-east of the route laid down. The territory of the Chief of Tajoura begins at Murza Dooan, and extends south to the Salt Lake. Its extent westward is undefined, but it is probably not great.

When Isenberg and Krapf crossed the Hawash on the 29th May, near the end of the dry season, they found the stream about sixty feet broad, and from two to four feet deep, with banks from fifteen to twenty feet high. When the Embassy of Captain Harris crossed it in the wet season, and at the same point, they found the stream from forty to fifty yards broad, and from ten to twelve feet deep, the banks covered with fine trees, and the scenery very beautiful. Their encampment near the river was 2223 feet above the level of the sea. M. Rochet, when he crossed the stream, found it from fifty to fifty-five metres broad, and twelve and a half to fourteen deep, its course from the point where the road crosses it, being north, and afterward north-east to Lake Aussa, which lake M. Rochet states is eighty metres, (200 feet) deep. The banks of the river are covered with fine verdure and fine trees. There are abundance of hippopotami in the stream; and leopards, zebras, tigers, lions, and antelopes are numerous on its banks, which above Lake Aussa are inhabited by the powerful tribe Mudaite or Hassendera already mentioned. In fact, this great tribe stretch northward as far as the parallel of Tajoura.

Numerous other tribes of Dankali spread over this portion of Africa till they come in contact with the Somauli to the south and south-east of Zeilah, and the Galla toward Hurrur, the kingdom of Shoa to the south-west and west, and again the Galla on the west, north-west, and north. The names of the principal of these are mentioned

by Mr. Isenberg, and deserve scarcely any other notice. Among the tribes mentioned by Captain Harris, we find the Raheita inhabiting the country close to the deep bays of Tajoura. This tribe, we learn from Bruce,* formed an important portion of the kingdom of Adel, and remained attached to it when stripped of nearly all the rest of its dominions. In the days of its splendour, this tribe extended itself to the neighbourhood of Assab, where we yet find the river of Raheita, from which they probably had their name. From the Hawash to Ankobar the country is very beautiful, finely diversified, and watered by numerous streams, tributaries to the Hawash. This district forms part of the kingdom of Shoa, and is comprehended in, or rather forms the district or province of Lower Efat. Ankobar is finely situated on the eastern extremity of Mount Chakka, and is 8198 feet above the level of the sea, and in latitude nine degrees thirty-four minutes thirty-three seconds north, and longitude thirty-nine degrees thirty-five minutes east, according to the most recent accounts, and which position is a few miles different from the protraction of Mr. Isenberg's first journey. Mr. Isenberg and his colleague were enraptured with the climate of Ankobar. On the 4th of June they found the barley ready for the harvest, and the thermometer not more than 40° during the night. "The rich vegetation, the situation in a cool, vernal, or almost autumnal atmosphere," says Mr. Isenberg, "almost put us in an ecstasy."—"they breathed Alpine air, and drank Alpine water." Angollalla is 200 feet higher than Ankobar, and the mountains to the south of that place about the sources of the Beresa and the Tshalsha rise to a still greater height.

* Vol. iii. p: 347.

Between Kudaite and the mountains of the Alla Galla there is a large plain or valley which, it is said, extends from the Hawash eastward to Berbera. A ridge of hills rising to a considerable height stretches along the east bank of the Hawash. In crossing the plain of little Mulloo, the grass was found so high as to rise above the head of a man on horseback. To the south-west of this, at some distance, M. Rochet states that there is a volcano in a state of activity. About Alleule, in the territory of the tribe Dolone, there are fine palm trees, from which the natives extract a juice which they manufacture into a spirituous liquor which resembles champagne. Betwixt the mountains of Hassendera and the Mudaites, on the north, and the Alla Gallas on the south, there is a large plain, where coffee, citron, and sugar-canes are cultivated; and where both zebras and elephants are found in considerable numbers. The Dannakil population of this portion of Africa are estimated at 70,000 souls. Betwixt the Hawash and Fari are several lakes, one of them, the most westerly, of considerable magnitude, is called La Adu, or "*the far distant water.*" Westward of Lake Aussa and the lower Hawash, the territory of a Chief named Imam Faris, extends from east to west four days' journey, till it touches upon the Woolla Galla.

The Mudaites are the most warlike of all the Dannakil tribes. They are not very intelligent, but have good constitutions, and their women are good looking. The inhabitants of Adel speak a language different from the Arabic, the Æthiopic, the Amharic, or the Galla. Perhaps the ancient Berber Language, stated to be an original language, or of great antiquity. They say that their ancestors came

originally from Arabia and Asia. Of the Dannakils, Mr. Isenberg says :—

" A chief occupation of the Dannakils, particularly the women, especially when they travel, is the plaiting of mats and baskets, for salt and corn, from the branches of the palm-tree. The women are the most industrious. They dress very slovenly, and frequently wear nothing but a piece of cloth, of a grey, blue, or variegated colours, tied round their hips, and reaching down to the knees, sometimes bound round with a fancifully-wrought leathern belt. Notwithstanding, they are vain, and fond of wearing bracelets and foot ornaments, ear and nose-rings, coral strings on their necks, &c."

These journeys made from Tajoura have in the first place rectified the geography regarding the course of the Hawash; and before proceeding farther, it may be advisable to rectify the geography of this portion of Africa, in which such great and unnecessary errors have been committed and so long continued. This the journeys under consideration, and an attentive perusal of the information which Bruce received about them, enables us very clearly to do. The constructor of Bruce's map, and his own narrative in several places, has made perfect havoc among them. An attentive perusal of his portions of Abyssinian History, affords the safest and a tolerably clear guide to determine the positions of these countries and provinces with a sufficient degree of accuracy. The advance and retreat of the contending armies traces the provinces with great clearness; and had the narratives regarding these been more closely attended to, or attended to at all, most of the errors which have crept into the geography of this portion of Africa, would never have been committed, or else long ago cleared up.

Commencing with the kingdom of Dankali will tend to make the delineation more satisfactory and clear. Dankali is that portion of the country which stretches from the Red Sea on to the north-east ridge of the chain of mountains that divides the waters which flow westward through Abyssinia, from those small streams which descend from the east side of these mountains to the Red Sea. On the east, and at Assab, it is bounded by part of the kingdom of Adel and the Myrrh country, and on the south by a desert part of the province of Dowaro.* It is in general low, sandy, and dry. Two small rivers run in the country, descending from the highlands of Abyssinia to the Red Sea, but only conspicuous during the rains.† This country is inhabited by various Arab tribes, known under the general name of Dankali, their territory stretching north to the neighbourhood of Arkeeko. Some centuries ago it was a rich country; but now it is become very poor. It has, besides the anchorage on the Bay of Assab, another port called Bilur or Biloul, at which place (see map) Jerome Lobo landed on his mission to Abyssinia. It was then governed by a king, whose capital or camp he found about ten miles distant on a small river at the foot of a mountain, consisting of six tents and twenty cabins planted amongst thorns and wild trees. Goats and honey were the chief products of the country. After travelling for many days, but chiefly by night, through a country almost destitute of water, it being then (June) the dry season, and abounding with serpents, pursuing a northerly course, they came to the bed of a river then dry, but water was to be found in pools. During the rains, a very large river descends in this bed, and it is that which enters the sea, in

* Bruce, vol. iii. p. 113. † Ibid.

the Bay of Bure. After a march of some days along or by the bed of the river, they came to an opening in the mountain which is the only pass between the Dankali and Abyssinia, and through which they passed, when they immediately came to a fine country abounding with springs and streams, trees and verdure. They next crossed the salt plain, and after a journey of six or seven days they came to Fremona.* The salt plain is surrounded with very high mountains; it was crossed in one night's march. On the confines of Dankali and Abyssinia, there is a mixed race of Christians and Mahomedans called Taltal. † This is the name of a people and not of a place. The people of Dankali are sometimes called Ghibertis, which means people who are firm in the faith. Dankali is also sometimes called Samhar, which word is in fact used to designate all the sea coast both within and without the Straits of Babelmandeb.

Angot comes next in order. This was once an important and celebrated Province of Abyssinia when that country was in the zenith of its power; but it is now much circumscribed and reduced, having been overrun and desolated by the Bestuma Galla under Guangoul. It is bounded east by the Taltal population, belonging to the state of Dankali, and the Dobas, a nation of Shepherds inhabiting the mountainous parts of the country to the south-west of Dankali, once Pagans, but afterward Mahomedans. On the south and south-east, Angot is bounded by the Province of Dowaro; on the west by Amharai and on the north-west by that part of Begemder called Lasta, and on the north-east by part of Tigre. This province formerly extended both to the north and

* Lobo's Voyages, Purchas' Collection. † Bruce, vol. iii, p. 113,

the south of the dividing range of mountains and to the south-west as far as Lake Haik. This was its boundary when Alvaraez visited it; but now, according to Mr. Krapf, all the portion situated to the south-west of the dividing range is separated from it, and belongs to the province of Geshen or Yeshen; Angot proper in its south-west extremity commencing at the point of the high lands, north of the River Ala, and where the road separates to go north-west to Lalibala, and north-east to Sokota. This province was once the place of the Royal residence, and was adorned with many fine churches, which have been dilapidated and destroyed by the Mahomedan and Galla conquerors. Angot is very elevated and very mountainous, abounding with springs, rivulets, and small rivers. The soil in the valleys is good and productive—cultivation and harvest go on together throughout the year. The country has large flocks of sheep and herds of very fine cattle. Alvaraez says he met with some of the finest wheat in Angot that he ever saw in any country. The climate in the valleys is delicious; but on the mountains it is exceedingly cold. Pearce in the month of October, found hoar-frost in the morning, on the summits of some, to the south of Lake Assanghe; and where Mr. Krapf crossed the dividing range, he estimated the height at 10,000 feet, the air keen and cold in March, and the country bleak and barren, with the scanty vegetation of extreme northern regions. The river Sabalette, according to Alvaraez, then separated Tigre from Angot, the capital of which was called Angeteraz, situated on a dry river, which shews that its course was short from the mountains, the dry season having then just begun.

At the river Ancona, described by Alvaraez as a con-

siderable river, commences the province or district of Bugna or Bugana, the Portuguese name for Lasta. It is extremely mountainous, six days' journey from east to west, and three from north to south, the climate cold. It produces hemp, fine wheat, and abundance of cattle. This account given by Alvaraez is confirmed by Mr. Krapf and others in every respect. In continuing his route south west, Alvaraez describes the road as dreadful, "crawling" over stupendous ridges and traversing deep valleys, hill after hill, and valley after valley, exactly as Mr. Krapf and others found in parts immediately adjoining. The Dobas were in the days of Alvaraez Mahomedans, and their country, which was divided into twenty four captaincies, frequently at war with each other, extended from the borders of Angot fifteen days' journey to the Sea. The language of Angot began at Defarfo, which town was called Angotina. Near it, Alvaraez saw 50,000 oxen, besides wheat. Angot produces barley, millet, beans, &c. A district of Bugana or Lasta, was known in the days of Alvaraez (1520) under the name of Acate, most probably the modern Sokota, in which were many fine churches, and the country produced fine wheat. Bruce states, that Bugana Bugna, or Lasta, may be said to belong to Angot; but he just reverses its position, making it to the east of Angot.

The name Corcora has given rise to great confusion in the Geography of this portion of Africa. There are two places of that name, one Corcora, a river to the north-east of Antalow; and the other Corcora of Angot, a place six miles to the east of the river Sabalette. By not attending to this distinction, much confusion has been created, and one error led to another.

* Vol. iii. p. 7.

The positions of these places are also well established by the following references. According to Bruce,* Ginnamora was a small district of Abyssinia or Tireg bordering on the Dobas, and the people of which King David appointed to subdue the latter. Another proof of their positions in the south of Abyssinia is found in Bruce,† where he speaks of the savage people called Azeba, who dwell at Azab, and of their neighbours the Doba, more savage than they. King Yabous of Abyssinia, who went to subdue both, marched straight from Enderta to the low country about Azub; and from thence, turning to the right upon the Dobas, he successively invaded, desolated, and conquered both; and having done so, returned to Enderta.

Next in order comes the Province of Dowaro, the true position of which has been still less attended to. This neglect has produced most serious errors in the Geography of this once important portion of Africa. Dowaro was next to Angot on the south-east. It was bounded on the north by part of the Kingdom of Dankali; it was separated from Angot and Dankali by the river Hawash, and bordered to the south upon Adel. The capital of Adel was not far from the capital of Dowaro, called Gaza. West of Dowaro was Gedem, a hilly country. Dowaro was the most eastern portion of Abyssinia, and bounded by the 44th degree of East Longitude,‡ Through this province, the Abyssinian armies from Angot, Tigre &c. penetrated into Adel. On the banks of a river called Wole, the Abyssinian emperor, Amda Sion, fought a most decisive battle with the sovereign of Adel. He passed the Wole, and cut them off from Adel; and the host of the latter attempting to retreat by passing the river lower down, were at-

* Vol. iii. p. 173. † Vol. iv. p. 136. ‡ Bruce, vol. iii. pp. 2, 7, 57.

tacked by the Abyssinians then on the right bank, and either slaughtered, or driven into the river at that point of considerable depth. This river Wole of Bruce, is doubtless the river Ala mentioned by Mr. Krapf *(See Map.)*

Adjoining Dowaro, was the kingdom of Adel, and the particular province of that name. Adel or Adaial, was a general name given to the whole Mahomedam population of the eastern Horn of Africa. In the early periods of their history, it was specially confined to the country extendingfrom the Straits of Babelmandeb to the confines of Berbera on the sea coast and limits of the Abyssinian Empire inland; but when this kingdom of Adel proper was almost annihilated by the conquests of Amda Sion, between 1312 and 1342, the Mahomedans fled to the southward, and the states subsequently composing their Empire went under the name of Adel, and which extended south to Magadosho and east to Cape Guardafui until overwhelmed and broken by the Somauli and Galla. But besides the general Empire of Adel, there was a particular portion of it which went by that name. The kingdoms of Adel and Mara, extended, we are told by Bruce, to the shores of the Sea.* Mara is called the desert Kingdom of Mara,† and of which Zeilah seems to have been the port and at one time the capital. Adel was bounded by the Dankali on the north, and extended to Assab. To the north and north-west was Dowaro; to the east the Sea from Assab to the bays of Tajoura; and to the south and east Mara.† The capital was Aussa, situated on a rock by the side of the river Hawash, and not far from the Lake of that name. On the west and south-west, Adel was bounded by the Empire of Abyssinia, in that portion of it which is now

* Vol. iii. p. 50. † Ibid p. 71.

known under the name of the kingdom of Shoa. Aussa during the height of the power of Adel, was a place of considerable importance. The position of the province of Adel is also well marked by the fact, that before one of his struggles with the Sovereign of Abyssinia and when that Prince was about to attack first the Dobas, the King of Adel advised them to send their wives and children into Adel for safety, which twelve clans of them accordingly did; while the King of Abyssinia made his subjects of Wadje (Waag) and Ganz cultivate the grounds which they had left.*

Mara. This province was bounded by Adel on the north and north-west, by the sea on the east, and by the Hawash, Gan and Bali and the State of Harrar on the west, south-west, south, and by some petty states to the south of Zeilah on the south-east. It was comparatively a dry country, as we find all that country from the Hawash to Zeilah now is; but it was in former days powerful and rich, the commerce from India to the Persian Gulf and Abyssinia, and other parts of Africa adjacent, passing through it. The capital of Hadea (Hurrur) was situated to the southward and south-westward of Mara; Wogla, and Pagama, small principalities dependent upon Adel, being upon the sea-coast.† The centre of Mara was approached from Dowaro, and from Dowaro the King of Abyssinia crossed the Hawash, in order to enter "the desert kingdom of Mara."‡

That the kingdom of Mara is also applied to all or a portion of the kingdom of Adel near the sea is, I think, obvious, from the account of the King of Abyssinia in one of his excursions passing the great river Yass, which river is stated to be in the kingdom of Mara. Advancing beyond,

* Bruce, vol. iii. p. 115. † Ib. p. 47. ‡ Ib. p. 66, &c.

he came to the strong fortress of Dassi, where there was no water, except what was found by digging in the earth and sand.* Now Yasso or Yass must be the river which is formed by the united streams of the Ala, the Ancona, and Sabalette, called also Hanazo; for except the Hawash, there is no other river in these quarters which deserves the name of *great*.† Salt says expressly, that the river Yass was to the north of Zeilah. Being in the rainy season, however, when the king entered this country, it may have been the river mentioned by M. Rochet as rising in Killalou. When joined by its tributaries to the north, it would at that season be a large stream. The inhabitants of Aussa and Adel are tawny, not black, and have long hair. They are sometimes called *Ghiberties*, which means, strong in the faith. The country around the Hawash, and in the valleys, is called *Kolla*, or *Khulla*, the low country, to distinguish it from the high mountainous districts of Abyssinia and Shoa. It is very fertile, but hot, and in the rainy season sickly. The name is applied generally throughout Africa, to designate the low from the mountainous districts. Beyond the *Kolla*, or low country mentioned, is the country named *Samhar*, which is a general word used to designate the sea-coast in a country dry and barren.

Having thus, it is humbly conceived, rectified the geographical positions of these and more important provinces of Mahomedan dominion in Eastern Africa, the positions of other places deserve less notice, and only require to be enumerated to be seen and understood on the maps.

Adjoining to and south-eastward of Efat is the district of Gan, and adjoining and eastward of it again is Bali, a small kingdom, through which the Gallas first rushed into

* Bruce, vol. iii. p. 48. † Salt, p. 102.

Abyssinia in 1559. Bali is west south-west of Zeilah, and south-west of Mocawa. Fattigar, once a considerable province, lies to the southward and south-westward of Gan and Bali of the ancient Mahomedans. The capital is called Bulga, a name which is sometimes given to the whole province. To the eastward and southward of these last named provinces or districts, lies Hadea, called also Harrar, or in the Abyssinian mode of pronounciation, *Harraye*, after the capital, called also Harrar. This place was once the seat of a great Mahomedan state, and the centre of their power in this portion of Africa, after the kingdom of Adel was overthrown. In the days of Alvaraez the territory of Hadea stretched to Magadoxa. To the west of Hadea, he states, was Gan, and south-west from it Gurague. In this kingdom was a great lake so broad, that one side could not be seen from the other.* This must be the Souie or Zawaja, which is stated by late travellers to be very large and broad. The country around it is very fine, but sickly. Mahommed, surnamed Gragne, or *left handed*, ruled this country about the year 1525; and soon after Alvaraez left Abyssinia, he invaded, and during the reign of that unfortunate prince, David, overran and almost ruined the whole of Abyssinia. He was at length conquered and killed by the aid of some Portuguese troops, Abyssinia delivered, and Hadea, like other states in this portion of Africa, overwhelmed by the Gallas.

According to Bruce,† Hadea was a large town with five gates, and then the capital of Adel, Aussa being then dependent upon it. Ninety-nine villages paid tribute to it, and its Chief was constantly engaged in war with the Abyssinians and the Galla. It is still a place of some impor-

* Rochet, p. 106. † Vol. vii. pp. 91, 92.

tance, and carries on a considerable traffic with Berbera and Zeilah. The distance to Berbera is twenty journeys, to Ankobar seventeen, and to Zeilah, according to Harris, fourteen. Bruce and Alvaraez state the latter distance to be eight days' journey; but this may be the distance when travelled by a special messenger. From Aussa to Harrar the distance given by Bruce was seven days of a messenger, and Harris gives it the same. According to the accounts received by Harris, Harrar exports to Zeilah and Berbera yearly 2000 bales of coffee, besides wheat. The population is agricultural, use the Arabic language, and are subject to the Essa Somauli. Their language has an affinity to the Amharic. The climate is warmer than that of Shoa. From Errur to Harrar the road is stony, but sufficiently level to admit the transport of guns or carriages. The walls of the town are twelve feet high, three feet thick, and two hours' travel in circumference. It is situated in a verdant valley, and is well supplied with water from springs in the neighbourhood. The country to the southward is mountainous, but fertile and fine, even southward toward Magadoxo. So Alvaraez relates on the authority of a king of Abyssinia, who, during his residence at that court, went with an army to restore the authority of the queen, who had been threatened with expulsion from the throne by some of her warlike neighbours. The king defeated them, pursued them southward a great distance, adding, that he might have marched to Magadoxo.

Regarding the rivers in this portion of Africa, our accounts are imperfect. When the King of Abyssinia had conquered Zeilah, he marched southward, subduing the different small states, and, in the early part of his route, passed the great river Acco. This is most probably the

Wochane of modern maps. Salt says that it was at no great distance from Zeilah, in an opposite direction from the Yass, which is to the north. The king next crossed the great river Zorat, which is an early branch of the river that enters the sea, not far from Magadoxo. The Zorat is in the country of a people then called Oritii. Salt says, * that the extent of the King of Abyssinia's conquests in this country, was about 200 miles south-west of Zeilah. This river, which enters the sea near Magadoxo, according to accounts received by the Embassy of Captain Harris, † enters the sea in latitude 2° north, and among other names which it has, is also called Bargama. This enables us to trace the early sources of its principal stream in the country of Bargama, or Bahar-Gama, as Bruce also calls it. ‡

From Hurrur or Harar westward, the different states, so far as they are correctly known to us, are laid down in their order, and as near their proper positions (see map) as the information hitherto received will enable us. Some of them will require to be more particularly alluded to hereafter.

Of the magnitude, power, and population of all the states and provinces which composed the kingdom of Adel in its best days, we may judge from the fact mentioned in Abyssinian history, as recorded by Bruce, § that when their existence as a people was at stake, on the advance of Amda Zion against them, they could only bring into the field under their sixteen chiefs or leaders 44,000 men.

After all Arabia had embraced the Religion of Mahommed, her roving sons quickly found their way into Africa, which they first entered across the Straits of Babelmandeb. They soon spread themselves along the shores of the Red Sea within and without the Straits. For a time

* p. 102. † Bombay Times, July, 1842. ‡ Vol. iii. p. 7. § Ib. p. 71.

they were subject to Abyssinia, then a powerful state; but they gradually assumed an independent and aggressive attitude. Commanding the external trade of this portion of Africa with all the Eastern world, they became rich and powerful, and from the spirit of their Religion, were making continual inroads into the Abyssinian territories. This provoked Amda Zion, who, in the early part of the 13th century, nearly—as has been already stated—destroyed them, and completely annihilated the kingdom of Adel. On the decline of their power, the Arabs were succeeded by the Turks, who spread themselves in these parts, and by the assistance of artillery and the new mode of warfare which it occasioned, again recruited the Mahomedan power in this part of Africa. During the reign of the unfortunate Abyssinian Prince David, 1525 to 1540, the Mahomedans overran and desolated the whole of Abyssinia, till they were overthrown by the assistance of the Portuguese; and subsequently the conquerors and the conquered, especially the latter, were overpowered by the barbarous Gallas. This savage people completely destroyed the Mahomedan power throughout the whole Eastern Horn of Africa, and the once great Abyssinian Empire has been shockingly mutilated and curtailed of its territories by them.

But to return to the journeys of the travellers immediately under consideration. Between Ankobar and Angollala, a favourite residence of the King, Mr. Isenberg and his companion met Sahela Salassieh, the King of Shoa, the Christian sovereign of a Christian people. By him they were cordially received and welcomed to Shoa, and under the protection of such a Sovereign, great is the good that such worthy men may do in Africa. The King of Shoa is despotic. Person and property are alike at his

disposal throughout his dominions. The Christianity of Shoa is the tenets of the Alexandrian Greek Church, but sadly debased and corrupted from its original purity. Still, amidst the darkness which has overspread the land, several of the most important and fundamental truths of the Gospel are known, acknowledged, and understood, though greatly disregarded. Greatly corrupted and debased, however, as it is, still, considering every circumstance, the revolutions and desolation which have come upon them, and with which they have been visited during a period of many centuries, it is surprising to find matters, as regards the Christian Religion in those remote parts of Africa, in the state that they are. These place before us the invincible proof, by the fact witnessed in Africa, as it has before time been witnessed and established in both Europe and Asia, that Christianity once planted in any country can never be eradicated; and that, though for a time it may, from the transgressions of professors thereof, be subjected to severe misfortunes, and severe chastisements, yet it will finally raise itself above the ruins of ages and of Empires, and in *the beauty of holiness*, rise superior to all its enemies, and go on *conquering and to conquer*.

The journals of Messrs. Krapf and Isenberg will sufficiently explain to the reader their reception and their prospects in Shoa, the state of Religion, and the manners and the morals of the people of that kingdom, as also those of some of the neighbouring people. Leaving this, we proceed to the geographical narrative.

On the 28th January 1840, Mr. Krapf (Mr. Isenberg having previously returned to England) accompanied the King of Shoa with a considerable army on a hostile expedition to the westward, in order to punish some of his

refractory Galla subjects. M. Rochet, the French gentleman already alluded to, accompanied them. The army marched in about a true west-south-west direction in the route as laid down on the map. They first crossed the river Tshalsha, then the Belat, then the Sana Robi, then the Roseta and Dekama, the head streams of the Ziega Wodiam, and next the Robi, the parent stream of the great Indores. Some other smaller streams were passed in the route, all bending their courses to the Djimma. The country as they advanced from Angollala became more beautiful and fruitful, every hill and valley being, it may be said, inhabited by a distinct Galla tribe. Their names are particularly enumerated by Mr. Krapf. The huts and villages of these people are of the rudest and simplest kind; and in the perpetual feuds that ensue, from their refusal to pay the tributes exacted, these are generally swept away by fire, but are soon again erected. From a high mountain, one of the Wogidi range, to the north of the encampment by the Robi, they saw the mountains of Gojam and the Blue River or *Abawi*, winding along among them. The march was continued from the Robi still further west south-west, till their last camp was fixed within a few miles of the sources of the Hawash, proceeding from a small lake with high mountains to the south and south-west. At this point they were only one day's (Shoa) journey from the Abawi, or about twenty-five miles, which shews that the Nile goes a little further south, about twenty miles, than it has hitherto been laid down on the best maps. From the point mentioned, the army marched east south-east, at about a day's journey from the Hawash, running along the valley on their right: one day's journey beyond it was the first village of Gurague, the high hills of which

were distinctly visible in the south-east. In their route they passed to the south of the high mountain of Indotto, the source of the River Robi, and famous in Abyssinian history as the residence and place of interment of some of their kings. From the extreme south-east point on their route, as marked in the map, the army returned in a north-east direction over the high lands to Angollala, leaving Fattigar on the right. Beyond Indotto they passed some hot springs. Fattigar in the days of Alvaraez was accounted the extreme south-west point of the kingdom of Adel. It is, he said, a low Champagne country, that is, composed of low hills, well cultivated, and abounding with cattle, sheep, goats, oxen, mares, and mules. Mount Indotto was covered with trees, and numerous rivulets pour down from its steep sides: on its summit is a considerable lake. Such are the accounts which Alvaraez gives of these places when he visited them, and the accounts received by Mr. Krapf are nearly to the same effect.

The Hawash near its source meanders eastward through the plain, being there about eight feet deep, and twenty-five broad. It separates the provinces of Souaie, Gurague, and the Sedda Gallas from the Meta Vochia Gallas, Belcheo Aurippe, and part of the Province of Zamietta. The mountains of Zamietta are covered with beautiful cedars. Mr. Krapf enumerates the different Galla tribes from the sources of the Hawash to Gooderoo, which place it is plain is at no great distance. The village of Rogie is a famous market for slaves, brought from the countries of Gingiro, Gurague, Enarea, and other places. The price of a slave is five Talari.

According to Bruce* Gumar is south-west of Fattigar, and east of Bahar Gama. But this is different from the

* Vol. iii. p. 7.

position hitherto given in the best maps. The capital of Gingiro is seven days' journey due east from Sakka, the chief market of Enarea. Cambat is eight days' journey due east from Gingiro, the road to Gingiro crossing the Zebee one day's journey from the capital, and the road to Cambat crosses the Zebee, two days' journey from Gingiro. This latter place was once a powerful state, having fourteen states subject to it; but it is now much reduced. The capital of Cambat is called Sangara. According to Bruce, Gurague was ten days' journey distant from Cambat, and on the left hand going eastward. Gingiro was reported to Mr. Krapf to be only eight days' journey from Gurague. North of Gingiro is the country of Mugar or Magar, a powerful and populous country inhabited by Christians, and next to Enarea on the east. It is the same as Sidama, a name generally applied in these parts to designate a district inhabited by Christians. The Aroosse Gallas are east of Gurague, and so also is the Sierme and Luban. Allaba is a kingdom on the road from Cambat to Bali. South-west by west of Zeilah is a country called Ogge, inhabited by Christians. South of Gurague is a Galla tribe called Damo, dwelling around the River Wiser. There are a great many Christians in Gurague, and many monasteries. Much coffee, wine, and fine honey are produced in Gurague; and coffee is also abundant in the countries around the sources of the Hawash, and in fact it is found plentiful in all the countries from the Nile southward to Enarea and Caffa inclusive. It grows wild in all these places.

A great many of the Gallas have since their invasion of Abyssinia been converted to Christianity, and make better Christians than either the population of Shoa or

Abyssinia. In general they dislike the Christian Religion, because, they say, that the people of Shoa, who profess it, are no better than themselves. The great body of them cling to the religion of their forefathers, which is pure and simple Paganism. Among them are no Ministers of Religion of any description. They worship a superior being under the name of Waake, the Ouack of Ouare, the Galla lately brought to France. They pay adoration to the Moon, and also to certain Stars, and in every tribe they worship the Wanzey tree, under which their Kings are crowned. Some of them to the south have been converted to the Mahommedan faith. The Pagan Gallas have limited ideas of future punishment; their marriages are extremely simple, and they have a great affection for their children. Circumcision is known and practised among them. It is also remarkable, that "when an elder brother dies, leaving younger brothers behind him, and a widow young enough to bear children, the younger brother of all is obliged to marry her; but the children of the marriage are always accounted as if they were the elder brother's; nor does the marriage of the younger brother to the widow entitle him to any part of the deceased's fortune." * They are all extremely filthy in their habits, anointing their heads and bodies with melted butter or grease. They are generally of a brown complexion and well formed; many of them are very fair and almost white, arising probably from the great elevation of the country from whence they originally came. Although they have little or no idea of future punishment, yet "all of them believe, that after death they are to live again; that they are to rise with their bodies as they were on earth, to enter into another life,

* Bruce, Vol. iii. p. 247.

they know not where, but they are to be in a state of body infinitely more perfect than the present, and are to die no more, nor suffer grief, sickness, or trouble of any kind."

In 1841 Mr. Krapf, accompanied by Dr. Beke, now engaged in endeavouring to penetrate into the interior of Africa from Shoa westward, went on an excursion to the northward. They reached Kok Fara, a place about forty geographical miles north of Ankobar, and two days' journey south of the Berkona. In their route northwards they passed the sources of the Rivers Awiddi, Robi, and others, which flow into the Hawash; and on their return, they crossed on their immediate sources a few of the rivers which join to form various rivers that flow to fill the River Djimma, a considerable branch of the Nile, or Abawi. The province of Gheddem or Gedem lay to the east and south-east of Kok Fara, and in the latter direction there is a wilderness much frequented by elephants. The country throughout their short route was rugged and mountainous in the extreme,—abrupt hills, deep valleys, and numerous rivulets and small rivers (see map) at every step. Ephrata, one day's journey north of Rok Fara, is the last town in that direction belonging to the kingdom of Shoa. The country beyond is under the dominion of Bora, the ruler of Argobba. On a bearing of North 38° west from the valley of Wock Washa, is a lake called Ali Bakscour, which is of volcanic origin.

The next journey which requires to be noticed here, is that performed by Dr. Beke from Angollala westward, across the Abawi or Nile to Dima in Gojam, where the last accounts left that traveller. This journey was undertaken in the autumn of 1841. Dr. Beke left Angollala

* Bruce, Vol. iii. p. 244.

on the ninth of October. He pursued the route as laid down in the map through a country exceedingly picturesque and interesting. The rivers ran in deep valleys with steep hills on either sides as their banks. The Bersena, Tshalsha, and Chakka join, and form the Adebai. The strong town and position of Dey is from six hundred to seven hundred feet below Angollala, and situated at the junction of the Adebai and Bersena. The continuation of the plateau of Shoa is seven thousand eight hundred and eighty-seven feet above the level of the sea. Several stupendous cataracts are found in the rivers near Angolalla and Tegulet. The road was westerly, always descending, and the scenery very beautiful. Where he crossed the Bersena the bed of the river was one hundred feet broad; but the stream in it then only twenty feet broad, the dry season having commenced. The district south of the Bersena is called Enzarro. Tobacco, cotton, maize, &c., were cultivated around the rivers. Enzarro is populous and fertile. In the route westward, he passed rivulets, Kersa and Bon, which, united, flow north-west to the Djimma. Soon after this he came to the Ziega Wodiam, running rapidly through deep valleys or dales to the Djimma. On each side were rocky bluffs. The bed of the river was about two hundred feet broad; but the breadth of the stream then only twenty feet, and eighteen inches deep. The bottom was sand. The mountains are precipitous, and run in ridges from south to north on the south side of the Djimma, and from north to south on the north side of that river, the rivers running in deep valleys between them. On the left was the deep and fine valley of the Ziega Wodiam, and that of Sofa to the right. The celebrated monastery of Dobra Libanos is about eight miles

south-east from Ancorcha. It was at that place that Alvaraez with the Portuguese Embassy reached the court of David, King of Abyssinia. The vicinity of Angorcha is mountainous and barren. Gold has been found near Dobra or Debra Libanos.

Proceeding westward, Dr. Beke crossed the River Sofa and the valley through which it runs, extending in a south-west direction, after which he came to high table land, which extends from the Abawi to Ankobar. He reached Gera, the political seat of Abba Wial, the Governor of the district, who prefers to reside at Wogidi. This place stood in a plain on a mountain, from the Chief's house in which there was a fine view of the Djimma and a most delightful prospect of the country as far as the Abawi or Nile, and beyond it the mountains of Gojam. After leaving Wogidi, he crossed the large stream called Sielme, the general name for the Galla tribes in the neighbourhood; the stream running rapidly over stones to the Djimma; the water from fifteen to twenty feet broad, but the bed three times that breadth. The road ran through a beautiful plain to Lalissa: the country between it and Sielme is studded with villages. Pursuing their route westward, they crossed the torrent Hidalli, then little Indores River, and next Great Indores (the source of which to the south is the Robi), the stream running between steep banks, then ten feet broad. From the great Indores, the ride was through a lovely rich country to the village Adda; after which the road becomes rough and rugged to Abaddo, the residence of the Galla Chief Gianche. Beyond Abaddo, three hours through jungle, and down a steep mountain principally on foot, the River Djimma, not Jumma, was reached. The mountains on both sides dip into the stream, here twenty-

five to thirty yards broad, with a beach on each side of equal extent, and the depth three feet, with a rapid current in the middle. Crossing the river they pursued their way, in some places through rich meadows, to Salakulla, a village composed of reed huts, and built upon an elevated projection of the mountain, lining the valley of the Abawi, and the residence of the Chief Maria, the son of Sabasa, who appeared to be as poor as any of his miserable subjects. Salakulla is 10° 2′ 8″ North Latitude.

After some wrangling with this Chief, Dr Beke proceeded to the Abawi, a few miles distant, passing the villages of Sakka and Felop. The stream descended from the north-north-west, amidst steep banks descending in terraces. Dr. Beke considered the river as fordable; but his guides would not hear of passing it in any other way than that to which they were accustomed, namely, on inflated skins, by which means the travellers' baggage was all wetted and much injured, and subsequently in drying it, a considerable portion of it was stolen. He crossed the stream at a bend where it comes from east-north-east. The breadth then was two hundred yards, the current on the east side two miles, and on the west side three miles per hour—so rapid as to render it difficult to reach that side. A mule was carried down and nearly drowned. This passage was effected at no very great distance above the junction of the Djimma. The elevation of the bed of the Nile, Dr. Beke calculated to be three thousand feet above the level of the sea; but which does not agree with the height of its sources, or the elevation of the Plain of Senaar as given by Bruce, of which more hereafter.

From the banks of the Abawi, Dr. Beke went on to Dima in Gojam, commonly known under the name of Dima

Georges, from a monastery and church dedicated to St. George, which stands in that place. It is a considerable place, speaking comparatively as regards other towns and villages in this quarter. It stands in 10° 22′ North Latitude. The town is surrounded with stone walls, and there are also several houses in it built of stone. In his way to Dima, Dr. Beke passed the villages of Shebal, Kasham, and Arisetot, the former of which divides the Christian from the Galla; then the town Bichana, a considerable place, at which a regular market is held. Before reaching Dima, the River Gad is crossed just above a point where it falls over a precipice several hundred feet high. Owing to the great height of the fall, the river in the dry season descends in complete spray; but during the rains the sight must be magnificent. The country from Shebal to Dima was generally undulating and a fine grassy plain. From Dima, Dr. Beke intended to proceed to Goutta, at the sources of the Nile, and thence, by the assistance of the Chief of that place, whom he met at Dima, and then about to be restored to his authority, to proceed to Bure and Basso, in order to prosecute his journey into the interior.

In the spring of 1842, Mr. Krapf resolved to leave Ankobar, and proceed to Egypt on business, with the intention of returning again to Shoa; and he resolved to proceed by Gondar and Massowah. He accordingly left Ankobar on the 10th of March, and proceeding to Angollala obtained from the king permission to depart on his intended journey. From Angollala he proceeded to Dobra Berhan, or "hill of light," a favourite residence of the kings, the country in the distance being level, with small hills and plains. The river Beresa runs south of the village, the

banks high and wooded, with several high cataracts in its bed. Mr. Krapf's route is distinctly marked on the map, until he reached about half way between the Bachilo and Daunt, where he was forced to turn back and proceed southward to Gatera, from which place he travelled eastward to Lake Haik, resolving to take the road to Massowah by Antalow. To his journal the reader is referred for every thing particular that occurred on the road; the various rivers and places that he passed are all distinctly laid down. The country everywhere was mountainous and rugged, the hills precipitous, and the rapid rivers and rivulets flowing over cataracts through deep valleys, the descent to some of which was, in a very short distance, 3000 feet. The ridges run in the direction of north north-east to south south-west, and Mr. Krapf distinctly states, that all the streams which flow westward from the dividing range are absorbed in the Djimma and the Bachilo. This is curious and important. It shows that the high land of the mountains of Amid extends across the Abawi to the culminating points in Woora Galla; and hence the district of Walaka is elevated, but wet and marshy, and consequently sickly, as it is stated to be; and that no river of any importance flows, or can flow through it westward to the Nile. The country in several places is fertile and well cultivated, but much distracted and injured by wars and strifes between the different petty tribes and rulers, who set the authority of the sovereign of Abyssinia on the one hand, and the King of Shoa on the other, equally at defiance. After crossing the river Gonagonit, came to a tremendous chasm, three feet wide and 200 feet long; but of unknown and enormous depth. It is called Tegulet Wat, or "the devouring depth of Tegulet." At Zalla Dengai

the cold was great. The river Mofer separates Shoa from Mans. This stream receives many tributaries. It rises in Mount Tamabar and flows to the Djimma. The climate of Mans is very cold, which shows its great elevation. Sheep in Mans have long black wool. The soil is black, and produces wheat, barley, peas, beans, hogs and sheep in abundance. The river Xetmat where crossed, was then only fourteen feet broad. The district of Sala is bounded north by the river Aflamat, and east by Gheddem. West of the route was a large deep basin, into which the rivers Igam, Aflamat, and others join, and afterward form the Knowa under the general name of Gherid, and which joins the Djimma, near Koom Dangai in Shoa Meda. In his route hence, Mr. Krapf crossed the river Shai, which goes through the famous Lake Alebai on the west of Mans, after leaving which the river is called Shammas, and joins the Djimma. This lake is a day's journey in circumference. The tradition is, that it was formed by a destruction or visitation similar to that which destroyed Sodom and Gommorrah. This is the lake, most probably, which is alluded to by Dr. Beke and Mr. Krapf as bearing north 38° west from the valley of Woch Washa. About the river Ghedoot the country is volcanic, large rocks thrown down lay all around, and at Tagabile, seen at a distance, mineral waters were found. The river Kachenu was twenty-five feet broad, but the banks separate eighty feet. It is joined below by the rivers Katame and Woia, which come from the north of Shoa. The junction takes place in the northwest, at Dair, a frontier town and seat of the governor of the frontiers. The river Woia separates Woolla Galla from Shoa. The mountains in Woolla Galla are sometimes plain and level. The highest in this country are Sako, on which

hail is frequently seen, and Korhora and Yelt. Gatera is the capital of Woolla Galla, ruled by Adara Bille; and east of his territory is Worra Galla, under the ruler Beroo Soobo. The mountainous range to the east are part of the Efatian or Chakka chain. The boundary of the Worra Galla to the east is the country of Adel and the territory of Iman Faris, who resides in Gherfa. After leaving Tartar Amba, saw to the right two high steep hills, called upper and lower Chaffa. Tanta is the capital of the Tribe Worra Himana, where Imam Liban resides. The power of this Chief thirty years ago extended over Geshen, and to the frontiers of Lasta. Its extent now is five days' journey from east to west. Tanta contains 600 inhabitants.

Here it may be remarked, how necessary it is to reconsider conclusions come to on the spot, and how persons at a distance can see errors which travellers on the spot do not perceive. Thus Mr. Krapf says of the rivers Adella and Melcho Chilla, that the former comes from mount Korhora, and the latter from mount Sako. Soon after, when he came to travel eastward from Gatera to Lake Haik, he passed the river Gherado, which ran north-west to the Bachilo, which cuts off the sources of the two rivers mentioned in the mountains alluded to, and shows that their true sources are much short of these mountains, and to the west of the river Gherado last mentioned.

The bed of the Bachilo was found to be 100 feet broad, but the breadth of water in it only thirty feet, and about half a foot deep. It is a fine river, and takes up the waters of all the rivers and torrents in those parts. From it there was a fine view to the west of the monastery of Samayda in the north-east of Gojam, the mountains of Begemder, and capital of Ras Ali. Debra Sabor was also in

view from an eminence to the eastward of the point where the Bachilo was first crossed. The course of the Bachilo is exceedingly winding and circuitous. The plain of Datanta to the north of the Bachilo was rich in cattle and grass, and indicated considerable wealth. The road to Maitsha was in the south-west corner of the plain. When advanced about six miles beyond the Bachilo, Mr. Krapf was obliged to turn back, and crossing the Bachilo higher up returned to Gatera by Tartar Amba and Totola, the latter one of the greatest markets in Abyssinia, and frequented by merchants from Gondar, Tigre, and Shoa. Beroos people trade with the Dannakils and Tajoura. Leaving Totola and advancing to Gatera, they had a most magnificent view of the territories of the Woolla Galla. Ranges of mountains run from south or south-east to north-east and north, each range separated from the other by a plain or a river, or a torrent. The rivers run chiefly to the Bachilo, which collects its waters from 100 miles round to carry its tribute to the Nile. Woorra Kallo, or Woolla Galla, is the place where the caravans going to Aussa and Tajoura assemble. At Gatera Mr. Krapf was robbed and very ill-treated by the Chief Adara Bille, from whom he escaped after some difficulty.

On the 6th of April, Mr. Krapf left Gatera, and passing by Totola marched through a beautiful valley intersected by the river Gherado, which runs north-west to the Bachilo, he came to the Berkona, which descending from the north-west, soon after turns to the east, and runs to the country of Adel. Totola is in Woorra Kallo. The district of Totola extends from ten to fifteen miles. The plain is watered by aqueducts, and has abundance of cattle. Where crossed, the river Berkona was twenty feet wide, and one span deep;

its source six miles distant, in the hill Boroo. Beyond the Berkona he came to mount Moffa, the capital of Amana, and in course of a few miles further came to the celebrated lake called Haik. Most of the waters of Woorra Kallo join the Berkona. The approach to lake Haik was through a beautiful fertile valley, the soil of which was a black mould. This celebrated lake is, according to Mr. Krapf, about forty-five miles in circumference; its length from east to west greater than its breadth. It has several bays, and within a few hundred yards of the north-west corner, is an island called Debra Nayoodquad, (hill of thunder) distant from the mainland about 260 yards. The island is almost square, with a monastery and 100 houses. The surrounding scenery is fine, and the climate is agreeable. On the east and south sides there are steep mountains; but on the other sides the shores are low. Alvaraez says, that it overflows at two places during the rains, which must, of course, be on the west side, and the superabundant waters must accordingly flow into the Berkona. High mountains stood to the north and north-west, one of which was mount Sagorat, at the northern foot of which rose the river Bachilo, not far from the sources of the Berkona: extreme high land, however, rising between them.

Quitting Lake Haik, Mr. Krapf set out on his arduous journey to Antalow. After passing the village of Bora, he crossed the river Mille, then fifteen feet broad, and three inches deep. It springs from the foot of Mount Mofa, and joining the Berkona flows into the Hawash. The range of mountains previously alluded to, surrounds Abyssinia like a girdle toward the east and north-east. The Mille flowed through a beautiful valley, the soil of which was rich with trees and grass, but with little cultivation. Be-

yond the Mille is the celebrated mountain in Geshen, formerly the state prison for the royal family of Abyssinia. The proper name is Amba Israel, corrupted to Ambassil. It extends from nine to twelve miles in a northerly direction, and is very high and steep, with several conspicuous peaks. It is so steep and so high that Mr. Krapf conceived a cannon ball would not reach its summit. Mount Geshano lays to the north west of Mount Amba Israel. The Governor of the mountain was Ali Beroo : the population independent Mahomedans. The river Mille runs through the districts of Scoba and Goombesa, and passing them traverses the district of Wochale. Near Lubso they entered the country or province of Yeshoo. The village of Mersa is frequented by merchants from Yeshoo. The country east to the Dannakils was almost a wilderness. The River Ergibba runs to the country of Adel, and on its banks are many coffee trees. The people of Yeshoo have a curious custom of standing still and turning their backs to a stranger whom they may meet, till they receive a blessing. Something of this kind is witnessed in Georgia, and in countries to the south of the Cacausus. The village of Mersa is a little beyond the river of that name, which comes from the northwestward, and carries a considerable quantity of water in its bed. The climate in the plains is beautiful, and cotton and red pepper grow on the banks of the river. After crossing the Mersa they came to Woldaia, the capital of Dejasmady, the Governor of Yeshoo. Pursuing the journey north-east, they crossed the river Ala, having previously crossed a stream called the black water, both of which run to the eastward. The Ala was a considerable stream. Stopping at the village of Shal

for the night, they next day ascended the high land which divides Yeshoo from Lasta and the northern Angot.

Shal is in the district of Sacke. In the forenoon, the travellers, after passing many rivulets, reached an elevated spot where the road divides, the one going north-west to Lalibela, and the other north-east to Sokota and Antalow. Angot commenced immediately to the east. The mountains run north-east from south and south-west: Angot is now dependent upon Yeshoo. At some distance to the east, saw a very high mountain in Angot inhabited by the Raia Gallas. A river runs through a plain in the province, the magnitude of which was uncertain. During the night they stopped at the village of Saragodel.

Leaving Saragodel they ascended till about 9 A.M.—the road a complete wilderness. The highland of Lasta and Angot is very cold, and quite different from the climate of Yeshoo. There were no trees; saw some foxes, no birds, nor travellers, nothing but desolation and a coarse grass called Goossar, the growth of most elevated cold places—the height here supposed to be 10,000 feet above the level of the sea. After mid-day they came to a few houses, and from two o'clock they began to descend, and the country began to improve, and water became abundant. They found many fine birds, and juniper trees, and numerous deep beds of rivulets, all of which had their courses to the north-west. The boundary mountains of Lasta and Wofila, send off streams which run to Adel. At the village of Deldie, or the bridge, the travellers rested for the night. This point is a place where the merchants going north to Waag and Sokota, or south from these places and Wofila, to Woldaia and Yeshoo, generally assemble.

Quitting Deldei, they marched eastward toward Wofila, and Lake Assanghe, in order that they might avoid Sokota, the Governor of which was stated to be a rude man; and crossing the river Tarir, came to Endalke. This village belongs to Wofila, and is dependent upon the Governor of Waag. The road was intersected by rills and brooks. At a hamlet in Tantara, saw a man ploughing. They took the course more northerly in order to avoid the Raia Gallas. The road to Wofila was to the west of the Convent Shammadoo Mariam. Road traversed hilly, but not rocky country; and from the hills could see in the north north-west, the mountains of Lasta and the towering snowy peaks of Samen, like large towers. The hilly country of Lasta and Waag, as far as the eye could reach, exactly resembled the raging waves of the sea in a storm. Deldei is the boundary between the government of Waag and that of Djesmady Faris. Waag is in the country of the Agows. Lasta is bounded south by Yeshoo, Wadela, and Angot; west by Begemder; north by Waag; and east by Angot and the Raia Galla tribes. The principal towns of Wofila are Zelga, Bora, and Lake Assanghe. It is bounded north-east by Tigré. The Agows are different from all other Abyssinians. In Wofila, the country is better cultivated than in Waag and Angot.

Pursuing their course northward, they reached Lat, a considerable village to the eastward, say east south-east, of which about eight to nine miles was the Lake Assanghe and village Wofila, near which and south-eastward of it was another but smaller lake. Lake Assanghe is surrounded by mountains. It is not so large as Lake Haik, and has no island in it. In the vicinity there are many villages. Zelga is due east of Lat. Leaving Lat they

traversed for a little the dry bed of a river which runs to the Tacazze, then only a few days' journey distant. They were still far from Antalow. Shortly after, they crossed another river, its course north north-west, bearing down in its bed a considerable body of water. From this crossing a mountain, they on the following day crossed the river Ghebia, another tributary to the Tacazze. They then entered the district of Bora and passed the Shumshato, a tributary to the Tacazze, and with much water in its bed. The banks of the river were adorned with beautiful trees. Still in the Agows country. Ascending as they proceeded, they had a good view of the province of Waag, which is mountainous, resembling in this respect Geshen and Northern Shoa. It is susceptible of cultivation, and could maintain a much larger number of people than it now does. It is every where intersected by deep dales, steep hills, and torrents. Sokota is the principal market. On the twentieth of April they crossed the river Tyana. It is a fine river, and carries much water in its bed, and is a tributary to the Tacazze. It separates Waag from the province of Enderta, formerly part of Tigre. Every spot on its banks is well cultivated. The climate of Waag is beautiful, healthy, and has a fine air. Enderta is low and rather flat. Pursuing their journey over a mountain, and through a thorny uncultivated country, first north-east, and then turning westward and crossing the rivulet Gumato, they, after a long and fatiguing journey, entered Antalow, the capital of Enderta. This town is much decayed, and most of the houses had been ruined in the wars which had taken place with the neighbouring countries. When Salt visited it in 1805 and last in 1809, it was the capital of the Ras Welled Salesse,

and of consequence a place of some importance, though even then it was not very large nor populous. Its situation, however, was commanding and fine. From Antalow, Mr. Krapf pursued his journey by Mount Taranta to Massowah, at which place he embarked to proceed to Egypt.

Having traced Mr. Krapf to Antalow, and in his journey from Ankobar to that place, or by far the larger portion of it, through a country never before travelled over by any European, it becomes of some consequence to ascertain as near as possible the position of Antalow. Mr. Krapf's route from Lake Haik is in point of distance made good, and in bearings less easterly and more restricted than it is considered they might actually have been. From the strict letter of his narrative, Antalow should be a little more to the eastward and the northward, than the point where it is placed on the map. He himself states pointedly that the road to Antalow by Lake Assanghe would have been the nearest, thus indicating a more easterly position to the place. His last bearing, namely, proceeding west to Antalow, puzzles me, as it is seldom the guides so greatly overshoot their mark ; and it is by no means improbable that in this case the bearing has been reversed, and that his last journey to Antalow was to the east, and not to the west. If so, it would just place Antalow in a position where the road coming from the south by Lake Assanghe would have been the nearest to Antalow. In Salt's first voyage * the Latitude of Antalow from three observations is given 12° 48′ north. In Salt's last voyage it is given 13° 23′ and the Longitude of Chilecut by observations of the Moon 39 33′ east, but which he acknowledges was

* Valentia, vol. iii.

a doubtful observation, and gave the position too far to the west. In the midst of such discrepancies, there is no certainty nor safety, and therefore it becomes necessary to fix the point from bearings and distances which, as we are able to take and to check from various quarters, may be relied on as nearly correct, and which we are fortunately enabled to do in a satisfactory and convincing manner.

Bruce places Dixan from actual observation in 40° 7′ east Longitude; but which I have altered to 40° 2′, taking the Longitude of Massowah by Ruppel, the difference being the error of Bruce, if error it is, which I much question. From Dixan to Antalow, the journey of Salt was to the eastward of south, and their return, as also Mr. Krapf's route from Antalow to Dixan and Halai, was to the westward of north. Attagerat, Mr. Ruppel tells us, is only two and a half days' journey from the sea in the Bay of Amphila. This brings its position to the east of its present place. But the following shews still more clearly the eastern position of Antalow. When two days journey north of Chelicut, Mr. Krapf states that they were then only five days' journey from Bure on the coast of the Red Sea. The Ras of Abyssinia in a conversation he had with Mr. Salt about the best and nearest port to Antalow from which the trade with England and India could be opened up confirms this, when he stated that Bure was only four days' journey (messengers it is supposed) from Antalow with a good camel road, and well supplied with water. The vicinity of the sea-coast to Antalow is also clearly shewn by the observation which Salt and the other officers of the Embassy made in reply that they considered Belur or Biloul as more eligible on account of "the VICINITY of

the place to his capital." * and we find that a messenger dispatched for the Chief of Bure, returned with him to Antalow in about ten days. When Pierce left Antalow, in order to escape from the service of the Ras, he travelled due south, and reached Wofila to the east of Lake Assanghe; and as he makes no particular mention of crossing rivers in his route south, so it is clear he must have been, as he was, some distance to the east of Mr. Krapf's course going north. This further establishes the eastern, or rather the more eastern position of Antalow. About forty miles from Antalow, Pierce came to the province of Wojjerat; sixteen miles more, to a plain inhabited by a portion of the Dobas; fourteen miles more, to Iyah, a town belonging to the Assubo Galla, and fourteen miles more (in time forty-two hours) to Mocurra, one mile and a half from Lake Assanghe to the east. This distance gives not only the more eastern, but also the largest supposed northern point for the position of Antalow.

When Mr. Krapf crossed the Tyana and other rivers, it was at the close of the dry season, when they were necessarily at the lowest; consequently, the considerable quantity of water which was found in the beds of the Tyana and the Shumshato, shews that their sources must have been some distance to the eastward, and that Pierce must have passed them close to their sources, where they were such diminutive streams as not to be known or worth any particular notice. This view of the subject is not only borne out by Mr. Krapf's narrative, but corroborated by the route of Alvaraez in a wonderful degree. Corcora, from which he marched south-east, along "a goodly river" for six hours, this being in the rainy season, is one day's journey from the famous salt plain of Abyssinia,

* Valentia, vol. iii. pp. 39, 40, &c.

In his first day's journey from Corcora, he crossed a stupendous mountain, at the only point where it was passable, for a distance of sixty miles. After this he reached the town of Manadele, certainly the Mantilli of Salt, south-east from Antalow. Manadele is situated in a champagne country, six miles by two in extent, abounding in grain, which shews that it must be well watered. It is surrounded by very high mountains, and was then a place of great trade, being frequented by merchants from every part of Abyssinia, Egypt, Greece, Arabia, Ormuz, India, and Adel. It was close to the country of the Dobas, but subject to Tigre. From Manadele, Alvaraez pursued his course to Defarfo, and thence travelling by the foot of the mountain of Ginnamora, from whence issued many small streams, he came to the river Sabalette, the boundary of Tigre in that quarter. His route by Mount Ginnamora was on its south-east side, the barrier and the division of the waters between the sources of the Tyana &c. flowing north-west, and the Sabalette and others flowing south-east. The positions of these places and rivers thus represented, give the distance from the western point of the Dobas to Assab fifteen days' journey, the time stated by Alvaraez, very correctly.

From Lake Assanghe, Pearce pursued his journey westerly, passing to the east of the Lake, which is three days' journey in circuit, and called in the language of Tigre "Tsada Bahri," or *White Sea*, and to the west of the smaller lake, till he came to the village of Dafat, on the summit of Mount Dafat, where he rested for the night. Here he found the cold very keen, and hoar frost on the ground on the morning of October 1st. He then pursued his way west, about thirty-five miles, and came to the

village of Marzalla, near the sources of the Tacazze, called "ain Tacazze," *or the eyes of the Tacazze*, which are half a day's journey east of Lalibela, or rather the place where Lalibela once stood, but which is now occupied by a village called Bobbala by Lefevre's informant. From the sources of the river, he followed the windings of the stream to Mukkine, a distance of about fifteen miles, eight hours. Here the river was thirty feet broad. From this place he travelled north by east to Sokota, the capital of Lasta, about half way from which, and west of his route near the Tacazze, was the high mountain of Salah-ferre. This place or mountain is eight miles east of the river, and Sokota ten. The language of the country is Amharic. Sokota is larger than Antalow, and about six days' journey distant from it. Soon after leaving Sokota, Mr. Pearce entered the country of Waag, and journeying three days northward along the banks of the river through the country of Gualieu, inhabited by the Agows, to a point on the Tacazze, about thirty miles south of the town of Maisada in the district of Avergale. From Mukkine to this point, Pearce had not met with any river of importance running into the Tacazze, though he had crossed in the neighbourhood of Mukkine many small streams and rivulets. On the 9th October he crossed the Tacazze, and entered the province of Samen. The river, where he crossed it, was three hundred yards broad. As the rainy season was, it may be said, over, I cannot help thinking that there is some mistake here about the breadth of the river, and that yards have been by mistake substituted for feet; and even at this latter breadth, it is plain that some powerful tributaries must join it from the western side between Mukkine and this point, a distance of about fifty miles, and these

must be still more powerful, if the river is really 900 feet broad. But this does not at all agree with its breadth near Maisada, as given by Mr. Salt, at fifty yards and three feet deep,* and still further down by Bruce 200 yards in the dry season.

That the river Arequa, mentioned by Salt, is the bed of all the principal rivers crossed by Mr. Krapf between Saragodel and Antalow is plain from this narrative of Pearce and the point where he crossed the Tacazze; and that their junction takes place nearly in the places or points as placed in the map is obvious, not only from the direction of their currents where crossed, but from the testimony of an Abyssinian, who travelled from Antalow across the country south-west to the country near the abodes of the Edjow Gallas. The first river that he came to on the route mentioned was the Zimmera,† a very considerable stream, and clearly the Tyana of Krapf. It rises in the province of Wogerat, and enters the district of Boura, and then Salowa. Passing the village of Sakka, and crossing a mountain, the traveller came to a river called Tsalari, most probably the river Ghebia of Krapf, and some of its tributaries. Beyond Sokota is Mount Jala, the Sala of Pearce, and which the Abyssinian stated was as high as Amba Hai, and with the same kind of vegetation on its summit. Beyond Mount Jala, or Sala-ferre, is the village and river of Gueralia, a tributary to the Tacazze—then the river Mary, a west side tributary. Beyond Lalibela, or Bobbala, is the village of Dangobat; and beyond it a considerable river called Cutchinaba, running among high mountains and passing several villages. Going southerly, the country of the Edjow Gallas is reached. The Cutchinaba of the Abyssinian is no doubt

* Salt, p. 254. † Geographical Bulletin, Paris 1840.

the Tchertz Chico of Krapf, which he states rises near the famous pass of that name, on the confines of Lasta and Begemder, and pursuing a westerly course joins the Nile, between Daunt and Begemder, that is to the south of Alata, and is most probably the same river that bears the name of the Alata at its junction with the Nile. Bruce, vol. iii. p. 380, informs us that the Agows of Lasta are called Tchertz Agows, probably from living about the pass mentioned; and at vol. v. p. 509, we learn that this pass was on the frontiers of Waag, or not far from these, perhaps the eastern pass, as there were two of them. One was on the frontier of Lasta.*

The whole of the countries under immediate consideration are extremely hilly, but with numerous fertile valleys, the province of Enderta being chiefly low and particularly fertile. We have thus before us the celebrated river Tacazze, the Astobaras of the ancients, with its numerous and early tributaries, delineated in a manner it has never hitherto been done. Bruce pointedly stated that the Tacazze rose 200 miles south-east of Gondar, that its main stream came from Angot, and its other branch came from the frontiers of Begemder and Lasta, near Dambuco and Lalibala. At the ford where he crossed it to the south of Sire, in Latitude 13° 42′ 45″ north, it was in the dry season 200 yards broad and three feet deep. We now find its sources to be where he had placed them, and its early course—that is the course of the western branch—Pearce from actual observation tells us that it is "northwesterly"† along the base of the Samen range. Bruce also stated, and Pearce found this to be the case, that the river before receiving the Angot branch the Arequa, or Tyana or Zimmera, that it runs between Lasta, Gualieu,

* Bruce, vol. iv. p. 87.

† Salt, p. 434.

and Belessen. Between Antalow and Chelicut, Salt informs us there are two small streams.* The prospect from Antalow to the south is very fine. In a clear day they could see the high mountains Salowa and Boora, about twenty miles to the south. Salt states that "the river Arequa from the width of its bed and the body of water which it brings down," is the largest river between the coast and the Tacazze.† It runs through the fine country of Avergale, and joins the Tacazze in the district of Temben. Waag is south of Avergale.‡

Nearly the whole surface of Abyssinia from north to south, and from east to west, is covered with vast mountains, great ranges and high hills, some of which are of very singular forms. From these flow in all directions numerous rills, rivulets, streams, and rivers; many of the latter of considerable magnitude, and nearly all of which flow to form the Bahar-el-Azreck, or Blue River, or the Nile. All the mountains are very high, and several of them remarkably so. The peak of Samen, called Amba Hai, is calculated to be 14,000 feet above the level of the sea; but as snow lies perpetually on its summit, it must be at least 2000 feet higher before the snow can lay perpetually in that low latitude 13° from the Equator. Taranta considerably exceeds 10,000 feet. The mountains in Lasta, Angot, and Northern Shoa, where frost, hail, and snow are often found, must be of a comparative elevation, and probably exceed 12,000 feet. Bruce calculated the height of the fountains of the Nile at two miles 10,340 feet, and Mount Amid above these half a mile 2,585 feet more; and yet he adds that hail, but no snow, was frequently seen on them. In Kaffa the mountains rise above the limits of

* Salt, p. 347. † Ib. p. 350. ‡ Ib. p. 279, &c.

snow, and we have the authority of Ptolemy to state, that the mountains around the sources of the Bahr-el-Abiad, almost under the Equinoctial, are also covered with snow.

Abyssinia is altogether a most extraordinary country, and has undergone many and extraordinary revolutions. But it has been so well described by Bruce, and latterly by other travellers, that it is considered unnecessary to go into minute details here, except to advert to the mere geographical points and positions, which it is necessary to bring under review. Toward the north-west, only where it approaches the plain of Senaar and the junction of the Tacazze with the Nile, can the country he called flat. Where the Blue River approaches Fazuclo it bursts through the stupendous chain of mountains on either hand as if it was issuing through a door. The scenery must be very grand. There is one cataract here 280 feet high, and below it two others, but of a much less height. From hence to Senaar, and indeed to Khartoum, the course of the river is smooth. The climate around Fazuclo is most delicious. The present Viceroy of Egypt was there in the summer of 1839, and he states, that though then considerably above seventy years of age, the climate was so enlivening as to bring him back to the age of twenty five ! At this place he has built a city, and given it his own name ; and there can be no doubt that from its position it will soon rise into importance. The Shangalla or Negro tribes have encroached greatly on Abyssinnia in the west, north-west, and north, as the Gallas have done on the south-west, south, and south-east ; and all these tribes have carried ignorance, idleness, desolation, violence, misery, and poverty wherever they have come.

The village and halting-place of Halai on the summit of Mount Taranta is, according to Ruppell, situated in

14° 59′ 37″ North Latitude, 8093 French feet above the level of the sea ; and Takheragera on the frontiers of Waag, and Salowa in 13° 39′ 22″ North Latitude. Salt* has a remarkable expression, namely, that on the "eastward side of the Tacazze in this Latitude rises the lofty province of Samen," which would indicate that part of Samen is on the east side of that river, unless the word "eastward" has been substituted for "westward." Samen is a particularly mountainous country ; so is Belessen, to the north of which is Lamalmon, on the summits of which ice is found, which gives this mountain a great elevation. Attagerat, the capital of Agame, is 7675 French feet above the level of the sea, and Takheragera 5955. The waters between Halai and Attagerat, and also a little southward of the latter place, run to the Red Sea. The river Geba when Ruppell crossed it was twenty feet broad, and on an average two feet deep. The bed of the Tacazze he calculated to be 2812 French feet above the level of the sea. Entschetgab he places on 13° 6′ 19″ North Latitude and 38° 19′ 29″ East Longitude from Greenwich, and the elevation 9,713 French feet above the level of the sea.

Massowa he places in 39° 29′ 24″ Longitude east of Greenwich, and Latitude 15° 36′. Bruce places it on 39° 36′ 30″ east longitude and 15° 35′ 8″, and the position given to it by Bruce is probably nearest the truth. There is a remarkable discrepancy between Ruppell, Bruce, and Salt about the rivers near Adowa and Axum. The former says they run from north to south, and the latter two gentlemen, who also saw them, state that they run from south to north. I have followed Ruppell in placing them in the Map. According to Salt, the coast of the Red Sea

* Salt, p. 490.

from Rachmah to Ras Hassar lies flat and low, and is bounded by high mountains at no great distance.* The Bay of Amphila extends sixteen miles on the coast, and is about twelve miles deep. At the bottom of the bay there are two villages, Madir and Durora; the latter the largest. The range of mountains are about fifteen miles distant. These run north-west and south-east, and immediately beyond this is a still loftier chain, extending from Senafe to Taranta. Senafe properly signifies boundary, and is some times written Senaa. The road from Amphila Bay is nearly west, and three days' journey brings the traveller to the edge of the Salt plain, which runs in a north-east to a south-west direction, and is four days' journey in length. It takes five hours to cross it at this point, when the traveller comes to Durwa, the first village within the territory of the Ras. Hence passing the village of Dafa, and a fine plain, the highest range of mountains is reached, called here Senafe, and which is as high as Taranta. The journey from Amphila is a journey of nine days. The road west from Amphila is supplied with water.

From Arkeeko to Aylat in a direct line is about twenty miles west. Near this place is the source of a river, which at some distance west joins the river springing near Bisan and Dobarwa, and according to Mr. L'Abadie † forms the river A'nsaba, which runs northerly to the Red Sea at Taka, two days' journey to the south of Souakem. This is a new feature in the geography of this part of Africa, and is extremely probable. Burkhardt states that the mountains of Langay are considerably elevated; that he found streams and rivulets descending from them to the

* Salt, p. 140. † Geographical Bulletin, Paris, Sept. 1842.

eastward and north-eastward; that the scenery was very beautiful, and the climate reminded him of that on Mount Lebanon. The small district of Taka, three days' journey in length, and one day's journey in breadth, (other accounts say double) is exceedingly fertile. It is greatly and deeply flooded by the Mareb when swollen by the rains, and hence its great fertility. The pass of Taranta is south by compass from Massowa, when the variation was 14° west, and the highest part of the mountain is to the south and east of the pass. Dixan is at the foot of the mountain on its west side, and only about three geographical miles in a direct line from Halai. From Halai, Bruce could distinguish the sea to the north-east. The descent to the sea is exceedingly precipitous. From Dixan to Antalow, Salt on his first journey was fifteen days. The course was to the eastward of south.

Shoa with some adjacent provinces, now under the controul of the independent Gallas, formerly formed part of the Abyssinian empire, and in the days of the strength and extent of that empire, the Sovereigns thereof resided in the southern parts, and for a considerable time at Tegulet, and other residences in Southern Shoa. But Shoa became independent of the Sovereigns of Abyssinia subsequent to the confusion which ensued after the fearful desolation spread over that empire by the Mahomedans under Mahomed Gragne, and the early irruptions of the Gallas, who spread ruin among both. Shoa was also considerably straitened in its dominions by these barbarians. Mr. Krapf has pretty accurately defined its modern boundaries; so much so, that with the assistance of the Map, it is considered unnecessary to enlarge upon

that subject in this place. The boundaries and extent of the provinces of Abyssinia which now belong to it, and which are best defined, are as follows :

Tigre in its greatest extent from Dobarwa southward, is about 200 miles from north to south, and 120 miles from east to west. Its eastern boundary is the high land, which separates the waters which flow east into the Red Sea from those which flow west into the Tacazze. On the south it is bounded by Angot and Lasta, and on the west by part of Begemder, and next by Samen, and then by Sire, and on the north by Shangalla and Arab tribes. Amhara is 120 miles from east to west, sixty miles from north to south, and is bounded on the south by Walaka and the Woolla Galla; on the east by Geshen or Yeshen, and Lasta ; on the north by Begemder ; and on the west by the Nile. Begemder excluding Lasta is 120 miles from east to west, and sixty to seventy miles from north to south, bounded east by Lasta and part of Gualieu, south by Amhara, west by the Nile and part of Lake Dembea, and north by Belessen, and a part of Samen. Samen eighty to ninety miles from north to south, and about forty to fifty from east to west, is bounded east by Lasta, Waag, and Tigre ; north by Tigre and Sire ; west by Lamalmon and Belessen, and south by part of Lasta and Belessen. Gondar is a province to the northward, as Dembea is to the westward of Lake Tzana or Dembea. Maitsha is a province south of the Lake, extending from the Nile on the east, to the Nile on the west, and bounded south by Goutto, the province about the sources of the Nile, and Gojam more to the east. Gojam is bounded by Maitsha, and Mount Amid Amid on the north, by the Nile on the east and the south, and by

Damot on the west. It stretches westward on the Nile to Hades Amba and near the passage that proceeds over the Nile to Gooderoo. Damot is bounded east by Gojam, south by the Nile, east by undefined Abysinian and Galla territories, and north by Goutto. Bure is its capital. In former times Damot extended across the Nile to the northern frontier of Enarea, when that province formed part of the Abyssinian empire. Westward of Dembea, is Kuara, and next to it, and northward, is Ras el Feel, the boundaries of either of which to the westward and south-east, as well as to the north, cannot be accurately defined.

Gojam and Damot abound in cattle, and were at one time well cultivated and productive. The province of Lasta, which once formed part of Begemder, is exceedingly mountainous, and the cold thereon very great; so much so, that most of the army of the Abyssinian King Facilidas, perished when there by its severity, even in the month of March, when he went to attack the inhabitants who had revolted. He defeated them near Lebo. Belessen is throughout exceedingly mountainous. Wechne is about thirty-five miles from Emfras, and is one of the state prisons appointed for the Royal Family. Gafat is not a continued country, but a set of scattered villages. Wumburna or Umburna is one of them. Senasse is the capital of the Gongas, and is situated to the north of the Nile; but the tribe inhabit both banks. In this district, in the east, is the passage of the Nile at Mine, (the word means passage), on the western route to Enarea, and below it is the famous cataract in the Nile, 280 feet high. Both are in the country of the Gongas. Below them on both sides of the Nile are the Nuba. Amoro is to the

south of the Nile, called also Amoro Jidda, from a Galla tribe of that name.

But quitting this portion of the country, it is necessary, in elucidation of the Map and the subject, to turn to the south, in order to make a few remarks and observations. The cataract of Alata is forty feet high, and at all times, more especially during the rainy season, it is a magnificent sight. The Nile, in approaching it, runs confined between two banks, in a deep trough, roaring over its bed with impetuous velocity. When Bruce saw it, the stream was increased from the rains, and was then half an English mile in breadth. The river was nevertheless clear. No crocodiles are to be found above the cataract. A brisk stream called Mariam Ohha, runs to the Nile, a little below the village of Alata. This stream comes from Begemder, and is the Tchertz Chico of Krapf, already alluded to. A great number of rivers join Lake Dembea, from the hilly regions in the east, the north, and the west. The Nile itself is a considerable river before it joins the Lake. It has, on both sides, from its sources, downwards, several considerable tributaries, especially the Jimma on the east, and the Assar on the west. This latter was as large as the Nile, and when Bruce crossed it in the dry season, he found it 170 yards broad, and two feet deep. The country to the southward of the sources of the Nile, included in that large circle, which the river makes, is, exclusive of the very high mountains with which it is covered, very elevated land, and gives birth to innumerable springs and rivulets, which in a short space form considerable rivers. The western passage of the Nile to Enarea is at a place called Mine, which in fact means passage, and it is the opinion of the writer that

it is not so far west as it has been represented to be. He grounds this opinion on the statement made by Bruce,* that it is not far from Hades Amba, which is in Gojam. Near this latter place is the passage of the Nile, on the route by the east side of Lake Dembea and Basso to Gooderoo and Enarea. Both roads to Enarea, but especially that from Mine, are mountainous. The distance from Mine to Enarea, or the capital Sakka, is fifty leagues, according to Bruce, and due south; the distance, thirteen days journey, viz: seven days to Gonea, and six from Gonea to the capital. Before reaching Gonea, the traveller crosses a very high mountain. The distance here given is checked by the distance given by the Gooderoo route, from repeated and quite different authorities, and both agree in a surprising manner as to the position of the capital of Enarea.

Immediately adjoining the Nile on its south bank is the country called Bezamo, inhabited by the Boren and the Bestumo Gallas. Formerly the province of Damot extended across the Nile southward to the confines of Enarea; but since the conquests by the Galla, Damot is now confined to the north bank of the Nile. The province of Enarea proper is on all sides surrounded with high mountains, especially to the south and the west; those to the south in Caffa rising above the limits of snow. The province is an elevated Plateau, watered by many considerable streams, wet and marshy, but fertile, especially in coffee of a superior quality. The river Zebee runs through it, and is formed by several large branches rising to the north-west, particularly the Omo and the Gojob. The ridges and hills in this quarter are evidently

* Bruce, vol. v. p. 54.

and generally calcareous, and hence the colour of the Zebee from the sands it brings down, and running over white calcareous rocks, which makes the water resemble melted butter. The population of Enarea and Kaffa are generally Christian, but of late years have become intermixed with Mahomedans and Pagans. These provinces formed the most southern and western provinces of the Abyssinian Empire in the days of its greatest strength; and had, as has been stated, an intercourse with the coasts of the Atlantic, by means of regular trading stations through the interior. Kaffa, or Caffa, lies south-west from Enarea, and beyond it is Limmou, lately brought to the knowledge of the Europeans by a native of it (Bull. Geo. Society, Paris, July 1839), who was lately in Paris. In fact, it is stated, and perhaps truly stated, that Limmou is only part of Enarea in its most extended sense. Be this as it may, however, the fact is, that the river Habahia and its early tributaries, which rise to the westward of Kaffa, run to the southward, and, as we shall see by and by, most probably form the parent streams of the Bahr-el-Abiad, although Ptolemy's account, perhaps, after all, that which is most to be relied on, indicates that it is not so. The nearest way to Enarea from Gojam is by Gooderoo. There is also another route much frequented from Enarea to Rogie in Shoa, and thence to Ankobar and Angollalla. The road by Gooderoo takes thirty days to travel at the rate of about nine miles per day made good.

Limmou is wholly peopled by Gallas, who are a brave race of men with agreeable countenances. Their arms are a corset and crooked sabre, a lance, &c., in the forms resembling the representations of those which are found in the ancient monuments of Egypt and Nubia. This is

curious and interesting. To the west and north-west of the districts composing Limmou are the Shangalla or Negroes, quite a different race from the Gallas. It has already been stated, that many of the Gallas are of a fair complexion. The Geographical Bulletin of Paris, 1840, p. 374, states from information lately received concerning them, that among them are many whites with agreeable countenances; and that the females are generally pretty. Bruce also states,* that nearly under the line and south of Abyssinian and black tribes, all the people are white, as we, says he, have had an opportunity of seeing the Gallas daily, whom we have described. They are partly Mahomedans, and marry according to Mahomedan rites. Their acquaintance with Mahomedans probably first proceeded from the shores of the Indian Ocean. Native travellers state most pointedly, that the river Gibbie or Gebo flows north to the Nile; that it is a large deep stream, full of crocodiles; that it rises in the mountains to the southward of Shoa, or in mountains called Abeze Gaye, to the north of Gingiro, and passes near Tchallia, two days' journey to the north of the confines of Narea or Enarea. Others, however, state that they pass it, or a branch of it, in the route from Gooderoo to Enarea, according as it has been placed on the Map.

From a very early period of history, even I believe as early as the days of Herodotus, it has been stated, that in Africa, to the south of Enarea, and near the equator, there is a country inhabited by pigmies, or a diminutive race of men. Late accounts received from the east coast of Africa assert that such a people have actually been found in nearly the position mentioned, and bordering on a river most probably the Quillimancy or an early tributary. The Arab wri-

* Vol. vi. p. 400.

ters of the twelfth and thirteenth century make mention of this race of men, and state that they inhabited a country in the part of Africa alluded to, and dwelt by a river called the river of Pigmies, which river they assert was formed by two rivers which rose on the eastern side of the mountains of the moon, (the Bahr-el-abiad, rising on the west side of the chain) and after considerable courses become united in one under the name of the river of the pigmies. Though clothed in Arabic and oriental phraseology, the account when sobered down to geographical accuracy, may after all not be far from the truth. Can the junction of the Quillimancy with a river rising to the south of Andak be the river mentioned, or rather alluded to ?

Every geographer who has written on the east coast of Africa, especially the Portuguese, places a large river entering the Indian Ocean, near Magadoxo. Abulfeda, an accurate writer, particularly mentions it, and states that it overflowed like the Nile; and that it had a long course rising, according to the Arabian mode of stating such things, in the lake Kuara or Dembea, the source of the Egyptian Nile. The Bombay Times of July 1842, announces, upon the authority of accounts received from Captain Harris, the Ambassador at Shoa, that such a river does enter the Indian Ocean in latitude two degrees north, that it goes by different names, and among others is called the Bargama, or Bahar Gama, in which we clearly recognize the country of Bahargama, or Bergamo of Bruce to the eastward, and southward of Gurague, the sources no doubt of the great river mentioned. This river is said to be of great magnitude at its mouth, to have a long navigable course of several hundred miles, and to rise in moun-

tains to the north of the Line. It goes also by the name of Goolob. This is curious and important.

But not the least important—if it may not in reality be stated to be the most important—portion of modern discoveries in Africa remains to be noticed. This is the expedition directed by the present enlightened and enterprising Viceroy of Egypt, at the close of 1839, to explore the course of the Bahr-el-abiad, or White River, long known to be the chief branch of the Egyptian Nile. The expedition started from Khartoum in December 1839, soon after the commencement of the dry season. It consisted of three or four sailing barques and some small canoes or passage boats, commanded by intelligent officers, and accompanied by 400 men from the Garrison of Senaar. They have executed their commission well. An official abstract of their voyage was in the hands of the writer of this Memoir in the autumn of 1840, and the whole official journal is now before him from the Geographical Bulletin of Paris of July, August, and September of last year. It is very curious, very interesting, and very important. Every day's proceedings are noted with care; the breadth, depth, and current of the river; the temperature and the names of the tribes inhabiting the banks, and the appearance of the country around as they proceeded. Their chief object—the exploration of the main stream to its utmost point—was steadily and only kept in view, and only one affluent, a large stream, was explored to a considerable distance. Few other affluents were noticed or attended to, and such also might readily and easily escape their notice, because they scarcely ever went ashore, and when they did so, went but a short distance; and the banks on both sides being covered with trees, and these not only down to, but sometimes even into

the stream, covered with thickets and bushes, the entrance of affluents, unless of very great magnitude, as in the case of the one referred to, might easily escape their notice. Throughout the whole voyage, they perceived no mountains or ranges in sight on either side, and but very few hills, and these disjointed (see Map) and of no great magnitude or importance. Numerous lakes and ponds were found on both banks as they advanced upwards in the southern bearing of the river, the remains no doubt of the inundation of the river during the rains.

The distance that the expedition advanced on the river south from Khartoum was, including windings, nearly 1300 geographical miles, after which, in latitude 3° 31′ north, and in longitude 31° east of Greenwich, the river separated into two branches; the one, the smaller, coming from the west, and the other, the larger, coming from the east. In small canoes a party went up the western branch for a few miles, chiefly to ascertain that it continued a separate stream, which having done, they returned, finding it incapable of being navigated in their vessels. Where they left it, the stream was about sixty feet broad, nine to twelve feet deep, and current one mile per hour. The eastern branch they ascended in the barques to the latitude of 3° 22′ north, when the water ebbed to three feet, though the breadth was nearly 1300 feet, and the current half a mile per hour. They could not venture to proceed any further, and accordingly turned back, and descending the stream they again came to the Bahar Seboth or *Red River*, so called from the colour of the water, which they explored to a distance of about 145 miles, in a direct line, when the water ebbing to only three feet, they were compelled to turn back, though the breadth was still about 1100 feet,

with a current of half a mile per hour. This river comes from a district called Mekyedah. From this point they descended the rivers to Khartoum, which place they again reached at the end of 135 days.

It is necessary to bear in mind that the magnitude of the river and its branches here given, was their magnitude in the height and at the very close of the dry season. The river, to use the words of the commander of the expedition, "runs winding (*serpente*) through the plains of Soudan." For a considerable distance above Khartoum (150 miles) the breadth of the river was about one and a half mile, the depth from four to five fathoms, and the current about half a knot per hour. The breadth afterward decreased to about half a mile, the depth from twelve to eighteen feet, and the current a knot to a knot and a fifth per hour. Beyond lake Couir the depth gradually diminished, as also the breadth running from one-fifth to half a mile, but the current one mile and a half per hour, though the dry season was increasing in intensity. Several considerable islands were found in the river from Khartoum upwards to the confines of Shillook, especially one called Habah, at the commencement of their territory on the west side. The banks of the river from Khartoum upwards to nearly lake Couir, were generally low, which will account for the overflowing of the river, and its wide extent, as is reported during the inundation. Ascending upwards, the banks became more elevated; but still not so much so as to prevent them being overflowed, and hence the numbers of lakes and ponds on either hand, which were found remaining, doubtless the remains of the inundation. The banks of the Bahar Seboth, or, as it is called in the Shillook language, *Bahar Telky*, are however of considerable elevation

as far as explored, rising, and generally perpendicular, to the height of from twenty to thirty feet, which will reach above the height of the inundation, and prevent the country around from being overflowed. The whole country from Khartoum upwards is a table land of very considerable elevation, and the view on all sides exceedingly picturesque and beautiful. The numerous and considerable tribes which were found on the banks are particularly noticed in their relative positions on the Map. Of these the Shillooks, the Denkhahs, and the Kyks and Nuviers, are the most powerful and important. Hippopotami and crocodiles were numerous in the stream ; and cattle, sheep, goats, and asses, were everywhere numerous on either bank. The country was studded with fine trees as they ascended, and in proof of the elevation of the country above the level of the sea, it may be observed, that around the bifurcation the trees and foliage were the trees and foliage of an European climate ; while to shield themselves from the effects of the cold during the night, the inhabitants sleep among warm ashes. The bed of the river is throughout sand, and hence the colour given to the stream, especially when it is in flood, is white and turbid. The gulf or lake Couir must be of a considerable size, as they were a day and a half looking about it without any definite result or description. Lower down there is on the west side a chain of lakes which, from the description of them, the writer takes to be the outlet of the Bahar-el-Nahal, not Nahas. According to Linant, three rivers enter the Bahr-el-abiad from the west, and in the country of the Shillooks. The first is the *Ned-el-Nile*, which passes near by *Gebel-el-Deir*, or the mountain of the round, situated in the country of Taggala or Tuclavi. The second is the Bahar-el-Adda, which rises

to the west of Tubeldie, flows to the south of Sheibon, and enters the Nile in about 12° north latitude. The third is the Baher-el-Nahal, which we recognize as the river coming from the country of Dar-el-Nahas, near the copper mines, and which is subsequently joined by the Bahar Taisha at Tenderne, in the province of Cusne, where palm trees are very abundant. The Arabs place a river coming from the south-west and entering lake Couir or Tume; but the name is not given. The tribe of Bhours, near the bifurcation and on the east bank, are of a copper colour; and in the house of their Chief Indian goods were found. To the south of the bifurcation they were told that there was a very high mountain, with an extreme and well-cultivated plateau on its summit. The diminished size of the western branch clearly indicates that the high land which gives it birth is at no great distance. The population on the banks, though surprised at the sight of the fleet, as it may be called, offered no resistance the moment the real object of the expedition was made known to them. The Kyks, however, were warlike and more suspicious, and considering that it might form a slave expedition, assembled and offered resistance. A few troops landed, and soon scattered them, with the loss of a few killed and wounded; and after this, all was peace and submission. The chiefs of the expedition gave out that they were messengers sent from heaven, which the simple people believed, and thereafter submissively and abundantly supplied all their wants. Their various tribes are frequently at war with each other. These quarrels generally originate about pasturages and boundaries.

It is considered unnecessary to dwell longer on this important expedition of discovery, the most important in a

geographical point of view that has occurred in modern times. To Mahomed Ali the glory of this discovery is due, the results of which cannot fail to be highly advantageous to the human race, especially to the long neglected population and country of Africa. But it would be unjust to pass over without noticing the names of the commanders of this expedition, who have so faithfully and so well obeyed the commands and executed the orders of their sovereign. These are Captain Selim, the head officer ; Sulieman Kachef; Rustam Sacolassy; Ibrahim Effendi; Fez Houllah ; Hiuss-Bachi ; Abdorem Raçoul, and Assad Allah. These men deserve well of their country. They have a sovereign who can appreciate their services, and that wonderful man is about to send steamers up the river which we have described. It was a wonder and an era to see steamers crossing the Atlantic; but what will it be to see them stemming the waters of the Nile almost to the equator, and walking as it were over the mountains of the moon, so liberally fixed in this portion of Africa by incredulous and "*conjectural* geographers." *

An inspection of the Map will show the reader the great importance of the discovery, or rather rectification of the geography of Africa in these parts, and also show the great accuracy with which Ptolemy delineated its general features. It is true that he carried the heads of the branches of the White River eight degrees too far south;

* Another voyage has been performed up the White River in 1841 and 1842. Two French Gentlemen accompanied this expedition. In their notes and map by M. Jomard, they give the remarkable bend of the river in nearly the parallel of 9 degrees Latitude. This is not indicated in the official account of the first voyage, and their notes are not quite clear and explicit on the subject. But nevertheless, though I have some doubts on the subject, I have adopted their delineation of this part of the River.

but in this he was doubtless misled by giving, as others have done after him, and yet do, too great a distance to days' journeys, and being without any other mode of measurement or information from the opposite side to check the reckoning. But he has preserved the relative distances very accurately. Thus he says, the Blue River, or Astapus, rises in lake Coloe or Dembea, situated in 69° east longitude, and under the equator. The western branch of the White River, he says, springs from a lake in 57° east longitude and 6° south latitude; and the eastern from another lake in east longitude 65°, and in south latitude 7°; and these unite in south latitude 2°, and east longitude 62° the (Greek,) or 60° Latin translation; that is, in the one case 2° to the east of the meridian of Alexandria, and in the other on that meridian. The reader has only to inspect the Map to perceive how accurately all the relative positions as to the sources of the two great branches of the Nile, and the distances from them and the position of the united stream of the Bahr-el-abiad as regards its bearing from Egypt, are preserved. Finding this ancient geographer so accurate in his comparative delineation as to distances, we may safely place reliance on his accounts regarding the surface of the country around the sources of that river which he considered the real Nile. He states, that it is very mountainous, and that these mountains were covered with snow. Bruce in a great measure corroborates this when he states that the mountains of Kaffa to the south of Enarea are covered with snow.* That acute and intelligent traveller states most pointedly in his notes, written in Africa and on the banks of the Bahr-el-abiad, that that stream "rose in the country to *the south* of Enarea." The Habahia,

* Bruce, vol. vii. p. 105.

the early source and course of which we know, runs where he states the Bahr-el-abiad rises. An inspection of the Map will show that the Habahia may be the source of the Nile. The colour of the water being white would serve to confirm this opinion, as drawing its supplies from similar calcareous ridges ; as the Zebee of a like colour, and from the cause mentioned, actually does. It is left to future discovery and to the geographical reader to decide whether Bruce or Ptolemy is most correct ; but hazarding an opinion, I would say that both are right, that the Habahia is one branch of the Bahr-el-abiad, while Ptolemy considered that the branch rising furthest to the south had the undoubted claim to be considered the parent stream.

The elevation of the bed of the Tacazze, and that of the Abawi above the level of the sea, have been given ; the former from Ruppell, and the latter from Dr. Beke ;* but it would appear that they are under some mistake. Bruce estimated that the sources of the Abawi were 10,340 feet above the level of the sea ; and if so there are certainly neither cataracts nor rapids in the stream of the Abawi from its sources to the point where Dr. Beke first crossed it to account for 7340 feet, the difference of elevation in the comparative short space of 250 miles. Bruce also calculated that the plain of Senaar was about 5000 feet above

* See p. 35. Lake Dembea, or Zana, is 5732 French feet above the level of the sea, and Gondar according to Ruppell 1232 French feet above the level of the Lake. The difference of the level of the Abawi near the junction of the Djimma and the Ford of Furi is, according to Dr. Beke, 100 feet. Considering the elevation of Lake Zana, as given by Ruppell, the bed of the Abawi near its junction with the Djimma must be higher than Dr. Beke has made it ; while the descent which the Nile has from Lake Zana to Senaar (cataracts included) would give an elevation to the plain of Senaar to the extent stated by Bruce.

the level of the sea. In this elevation he seems to be borne out by all but unerring guides. Though it was the hottest period of the year when he was at Senaar, yet he felt it cool, even when fully clothed, and could walk about in the sun without inconvenience. This indicates a very considerable elevation. This is also confirmed by the account which Mahomed Ali gives of the climate of Fazuclo, namely, that the air was exceedingly pure and bracing. The elevation of Fazuclo above Senaar cannot be much, because the Nile between the one place and the other has a placid and easy current. The climate also which the Egyptian officers found at the bifurcation of the Bahar-el-Abiad, coupled with the extreme gentleness of the current of that stream, all indicate a very considerable elevation of every part from the junction of the Blue and the White Rivers inclusive, upwards or southwards. Browne's meteorological observations at Darfur shew us that Cobbe, the capital of that country, must be an elevated place ; for during the months of January and February, the thermometer during the day ranged from 50_0 to 60_0, and was at times as low as 49° in the middle of the day. Bruce was also told at Senaar that to the south or south-west of Cobbe, snow was to be seen on the mountains. All these facts point out that this interior part of eastern Africa must be very elevated, and that the Nile to the Mediterranean must have a greater descent from Abyssinia than the observations of Dr. Ruppell and Dr. Beke would give it. The bed of the Tacazze, at the point in Samen where it turns west, is, according to Dr. Ruppell, 2812 French feet above the level of the sea. From that point to its junction with the Nile, 200 miles below Khartoum—the latter place 150 below Senaar—is about 500 miles, and without either rapids,

cataracts, or any very rapid current. The elevation of the Abawi, where Dr. Beke crossed it, is, he states, in round numbers 3000 English feet. From that point to Senaar is fully 400 miles, in which space the river has at least 400 feet of cataracts, with a considerable velocity in the current. From Senaar to Khartoum is 150 miles, and from Khartoum to the junction with the Tacazze about 200 miles more, in all 750 miles. From these facts alone, it is clear that either Dr. Beke or Dr. Ruppel are wrong in their calculations. The difference between them, as applied to the elevation of the bed of the Nile, cannot be less than 2500 feet.

The correction of the geography of the course of the Bahr-el-Abiad places before us other results equally important. It discloses to our view the course and the sources of the great river Zaire or Congo, with something like an adequate space for the formation of a river of that great magnitude which the Zaire is known to be; and it enables us to apply with accuracy the accounts which have been received with regard to the country called Donga, and the river or rivers of Bahr Kulla, and the Vallis Garamantica of Ptolemy, which have hitherto been so strangely perverted and attempted to be applied in a manner which shewed plainly that the application was incorrect.

Darfur, or rather the capital thereof, Cobbe, is, according to Browne, in 14° 10′ north latitude, and 28° 8′ east longitude. It is an elevated country. To the south it is very fertile, and called Said, like the productive southern provinces of Egypt. To the south-west and west the country becomes very mountainous; and from no important rivers being found among them, we collect that the elevation is above the level from whence the springs which form rivers usually flow. Beyond Dar Ruma west, however,

as the country descends to the kingdom of Dar Saley, rivers become numerous, and so also to the south and south-west in the latter direction, as Donga and Dar Kulla are approached. The distance to Donga and Bahr Kulla from Cobbe is stated to be from 40 to 60 days' journey, in a bearing south-west, or about south-west by south. Donga is 20 days' journey, about east-south-east from the southern extremity of the empire of Bornou, and ten days' journey from Abou Telfain on the southern frontier of the kingdom of Dar Saley or Wara. This place is about 120 miles south-south-west of Abou Shareb, which is again five days' journey from Wara. Donga is also stated to be thirty days'* (one account, Major Rennell's, says forty days') journey from Shillook or Shilluck, that is the passage of the Bahr-el-abiad, El Aice, at the boundary of the Shillook, according as the boundary of that people stood about fifty years ago. Dar-el-Nahas at the copper mines was twenty-two and a half days' journey south, one quarter west from Cobbe, exactly as laid down in the Map; the journey made good being estimated at the rate of twelve geographical miles per day. These facts considered we have the true position of Donga and the sources, not of the Bahar-el-Abiad, but of the great river Zaire, or Congo, which it thus appears is the river Bahar Kulla running south-west. The former country Donga gives us also the *Vallis Garamantica*, or great "dale or valley" so prominently mentioned by Ptolemy. It must have been a very remarkable valley, or dale, or low country, to make him take such prominent notice of it, and here we find it in the very position, especially as to latitude, in which he places it. Kulla, or Kolla, we now know accurately designates a low

* Browne. p. 473.

country in contradistinction to high lands, and the river Bahar Kulla means only the great river which traverses that low country.

Now let us for a moment attend to the accounts which we have of this portion of Africa, as they have been derived from two quarters opposite to each other, the north and the south, and wholly unconnected. "The country of Dar Kulla," says Browne, p. 449, "is for a great part of the year wet and marshy, the heat is excessive, and the people remark that there is no summer"—that is, no regular dry season. This alone indicates its position to be near the Equator. Its people are partly negroes, and partly of a copper colour. They have many considerable rivers which are never dry, and which they cross in canoes, made from large trees cut down and hollowed out.* The expression "never dry," as stated by Burckhardt, is a strong Arabic mode of designating a fertile country abounding in water, and having large rivers. The road to Donga from Cobbe is, says Browne, p. 473, very mountainous, and the river in it rises from forty distinct hills; a common African mode of expressing a great number of springs and tributaries. It is ten days' journey south from Abou Telfain on the frontier of Bergoo, or Dar Saley. Burckhardt received accounts exactly similar. The route to Donga and Dar Kulla is by the sources of the Misselad, or river Gir, found in the very district where Ptolemy had placed it.

Next to these, let us attend to the accounts which on the south side have been glanced at with regard to this country. First, all the Portuguese early accounts and maps represent the Congo and the chief branch of the Nile as flowing from the same districts in Central Africa.

* Browne, p. 308.

Secondly, Tuckey tells us that the Congo was reported to issue in several streams from a large lake of mud, which lake was from the distance given nearly under the Equator; in other words, that the Congo came from a country wet and marshy, and that it was formed by many streams in its early course, for this is the correct account when stripped of its African phraseology. Thirdly, he met near the cataracts, and liberated, a Mandingo man slave, who said that he came from a country to the north-east, called M'Intola, situated upon a river nearly as large as the Zaire; and that he had been three moons on his journey, travelling sometimes by land and sometimes by water in coming from it. Mandingo is well known to be round the sources of the Niger, and at an immense distance from this portion of Africa. The pronunciation of the name of the country from which the man came, M'Intola, shews that Tuckey mistook the other word, and that it should have been pronounced M'Indonga. In this, Donga is readily recognised, the road to it, the river that flows in it, and that M'Intola is a district in it. Other men told Tuckey that they had been to a distance of thirty days' journey north-east; that there the country was very mountainous; that in their road they crossed many rivers, some in canoes, and others at fords. Fourthly, and what is more to the point, the river began to rise immediately above the cataracts on the first of September. Now about the tenth of August the sun would have about 15° north declination, or four degrees from the northern limits of Donga, at which time the rain would commence to the southward of the mountains on the frontier of that country. After ten days, and as the sun became vertical about the twenty-fifth of August, the streams in the upper and nearly mid-

dle course would be greatly moved; and from that period they would all be flooded deeply, and the water would descend rapidly to the south. Allowing for the turnings and windings of the river, and considering the distance which the water had to run from the point, completely subjected to the inundation, a distance of about 500 miles is made out; and allowing at the rate of fifty-four miles per day for the progress of the stream southward, the rise of the Congo would just take place on the first of September at the point where Tuckey first perceived it. At first the rise of the river would necessarily be slow and gradual, but afterward it would be more rapid as Tuckey saw it; for at tall-tree point he found it had in the short space of sixteen days risen seven feet, a proof that it did not descend from a lake, otherwise the rise could not have been so quick. It would, it is considered, be superfluous to say more to establish the point. The magnitude of the river where Tuckey turned back, 280 miles from its mouth, the breadth of the stream from three to four miles, its great depth (many fathoms), and a current fully three miles an hour at the very commencement of the inundation, and the time of the commencement of that inundation, establish from invincible data, that the Zaire or Congo descends from a high northern latitude, and that the rivers in Donga and Dar Kulla must form its early stream.

The reader who wishes further information regarding the parts of Africa adjacent to those which have been here described and of Africa beyond the limits of the present Maps, may consult for that purpose my Geographical Survey of Africa, and general map of Africa: the latter published by Mr. Arrowsmith in 1840.

With a few general remarks, we shall conclude these

observations. The character of the modern Abyssinians appears, from the accounts which reach us, to be a strange compound of meekness and ferocity, devotion and barbarity, such as is rarely to be found among men. Thus when engaged in war, they will never fight on the Sabbath, and always have solemn religious service and ordinances administered by the Priests before beginning a battle. They are regular and devout in their private families and devotions. Of this, Salt gives several, but especially the following interesting specimen, which took place in the house of the Governor of Dixan, on his arrival at that place. "At the break of day," says he, "the well known sound of the Baharnegash's voice calling his family to prayer, excited my attention, when I immediately ran and joined his party. At this moment, the interval of four years, which had elapsed since my former visit, appeared like a dream. The prayers which he recited consisted of the same words, were pronounced in the same tone, and were offered up with the same fervour of devotion, which I had before so often listened to with delight; and when the ceremony was concluded, the good old man delivered out his orders for the day, with a patriarchal simplicity and dignity of manner, that was really affecting to contemplate."* All this is very pleasing; but on the other hand, when we consider some of their punishments, and these exercised upon captive enemies, such as mutilating their dead bodies, in a manner that delicacy forbids us to describe, and flaying them alive, and then stuffing the skins, which operation they call making a bottle, we are lost in wonder at the inconsistency and debasement of human nature. The Gallas are equally

* Salt. p. 239.

cruel, and more generally so. In war they massacre alike the resisting and the unresisting, young and old, male and female, ripping up the latter who are with child, an Asiatic custom, which, with other Asiatic customs, would lead us to believe that their ancestors came originally from Asia.

Abyssinia must have undergone many, and strange, and distressing vicissitudes of fortune. At a very early period of history it was a powerful and enlightened empire. We find one of its Queens placing herself in power and knowledge as an equal to Solomon. It was most certainly a Queen of that country which visited Jerusalem during the reign of that Prince. Our Saviour calls her by way of eminence, the Queen of the South. He who made the world, must know correctly the position of every part of it; and it may be remarked, that the centre of Abyssinia is due south from Jerusalem. Subsequent to that period the Abyssinians had conquered a great part of Arabia. At an early period they were converted to the Christian faith, which they have continued to hold ever since, under the most trying and disadvantageous circumstances. They commanded the Red Sea, and with it the trade between Eastern Africa and the East Indies; with Egypt, Asia Minor, and Europe, around the shores of the Mediterranean. This commerce was chiefly carried on by the port of Zeilah, but more especially by the port of Assab, within the Straits of Babelmandeb, at which place the ruins of large buildings are yet to be found. From this port the road into Abyssinia was direct by Manadelli, which Alvaraez still found in his day a great rendezvous for merchants from the quarters mentioned. On the rise of the Mahomedan power in Arabia, Assab was wrested from Abyssinia,

and from that period her power began to decline; but the impenetrable nature of her country rendered her long safe from any serious and overwhelming attack from that restless and fanatic people. How far Christianity penetrated into Africa during the height of Abyssinian power, it is difficult to say; but we are certain it was to a great extent; for the remains of it, and that too in considerable strength, are to this day found in Enarea, Kaffa, and places adjacent. The rise and progress of Mahomedan power, while it gradually circumscribed the dominion of Abyssinia in the south, the east, and the north, cut her off at the same time, during a period of many centuries, from the rest of the Christian world. Still, as late as the thirteenth century, we find the Christian Kings of Nubia contending and negociating with the proudest Mahomedan Sovereigns, till at last they were finally and completely overthrown, and Christianity extinguished in Nubia, the wretched inhabitants flying south to Abyssinia, and into the deepest recesses of the African continent; in which, however, they were not long hidden from their restless enemies, who followed, found them out, and conquered them. The ruins of Gambarou, on the Yeou, are well known to be the remains of a city of considerable importance, formerly belonging to Christians, till it was ruined and laid desolate by the Fallatah; and to this day there are in Goober the offspring of Copts expatriated from Egypt, in order to escape the ferocity and intolerance of the early Arabian conquerors. These people are very fair, as much so as the ancient Egyptians.

That the power and name of Abyssinia penetrated deep into, and spread widely over Africa, is a fact that cannot be doubted. It was known according to the early Portuguese

navigators at Benin, then a powerful kingdom. This fact has been denied, but without any just reason, and without reflecting that the name of Abyssinia is at this day known even to Timbuctoo, Sego, and the sources of the Niger; pilgrims from all these places in their route hence to Mecca passing by Senaar, and the northern boundary of Abyssinia, on their way to Souakim.

In their wars with the Mahomedans the Abyssinians in the decline of their power, like the Romans when in a similar state, engaged auxiliaries among their barbarous neighbours to aid in these wars. The Abyssinian auxiliaries on this occasion were the Gallas. These soon saw the weakness of both the Abyssinian and Mahomedan power in the eastern portion of Africa, and made their countrymen acquainted with it. The consequence was a general movement of that people against both. They first attacked Abyssinia about the year 1559, immediately after her bloody and fatal wars with the Mahomedans under Mahomed Gragne. They bore down all opposition; swarm after swarm was cut off in the fearful and easily defended defiles of Abyssinia; but swarm succeeding swarm advanced from the interior, and at length finally and firmly established themselves in the country, and conquered and kept possession of several of the finest provinces of the empire, subduing at the same time the Mahomedans on the coasts of the Indian Ocean, or limiting their dominions in a few places to narrow slips on the sea coast. These tribes of Gallas came from a country in the interior of Africa, somewhere about the fifth to the tenth degree of south latitude, in which part of Africa all early writers agree that the population are not negroes, but comparatively fair, as we find the genuine Gallas really are. What mighty

movement of some other savage nation in Africa caused the general movement of the Gallas to the north-east, we know not; but as in Asia and in Europe in the early centuries of the Christian era, so in Africa it was probably the attack of some other whole nation of barbarians on the Gallas, that drove these people as a whole and in resistless force against the comparatively civilized, indeed we may say, the civilized empire of Abyssinia.

When the christianized Roman empire became corrupted and debased, when they *forsook the God which made* them, *and lightly esteemed the Rock of* their *salvation*, the weapons of His indignation for severe and just chastisement were at hand in the barbarous nations around, and in the vicinity of that empire. Commissioned by the Almighty, they were impelled against the Roman, then the civilized world, with a fearful and irresistible impetuosity; nation succeeding nation, people more barbarous than a preceding people, in the strong metaphorical language of Scripture, with the fierceness and violence of *a great mountain burning with fire cast into the sea*, bearing before them degradation, misery and desolation, *lamentations, and mourning, and woe*, with general darkness and ignorance in their train. But civilization and Christianity had been planted and rooted, and could not be eradicated; the fierce conqueror yielded obedience to the laws of the Redeemer, and Christianity rose from this scene of ruin brighter and stronger than ever. As in Europe, so will it be in Asia and in Africa. In the latter country, when Christian Abyssinia had utterly corrupted herself—when she too *forsook the God that made* her, *and lightly esteemed the Rock of* her *salvation*, then the weapons of His indignation in the nation of the barbarous Gallas were at hand to punish and

to chastise her. They were impelled against the corrupted empire with fearful and irresistible force, and there is only wanting the pen of the continuous and accurate historian to delineate to us fully the havoc and ruin, the deplorable scenes of misery and ruin, *lamentations, and mourning, and woe,* which the march and the conquests of these barbarians brought upon the Abyssinian empire. But as in Europe so in Abyssinia, Christianity with civilization having been planted could not be eradicated. The former still rears its head; many of its conquerors; bent their necks and their minds to its sway and its precepts; and as their power, and also the power of the early and fanatic Mahomedan, is completely broken and exhausted in this portion of Africa, so Christianity and civilization will yet rear their heads and flourish, and spread in triumph over a wider range than ever they had before done in Africa, and until the name and the praise of the Redeemer are heard in every country, on every mountain, in every valley, and by every stream in Africa—the Nile and the Niger, the Zaire and the Zambezi, being made as well acquainted with the name of the true God and the Saviour, as the banks of the Jordan, the Thames, the Rhine, the Danube, and the Po.

The moment to commence and to accelerate this great work as regards Africa is the present hour. Every thing is auspicious and encouraging to undertake and to go on with the work. The strength and power and energy of both Mahomedanism and Paganism in Africa, especially in those parts of it more immediately under consideration, are broken and exhausted, and can no longer venture, even if they had the will, as formerly, to trample upon Christian power or Christian messengers. The road is comparatively open, and the field is comparatively clear; the cause is

noble, the prize to be obtained honourable and great. The best interests of the human race, to a very great extent, is dependent upon African improvement and civilization. The interests of Great Britain in a more especial manner, both commercial, colonial, and political, are interwoven with, and dependent upon, the improvement and prosperity of Africa, to an extent, in fact, almost incredible, and such as few can believe who have not deeply considered the matter, but which it is impossible to enter upon here. Look what the present Viceroy of Egypt has done! When threatened by all Europe in 1839, and when they were about to put their threats into execution, he, on the plains of Fazuclo ordered that expedition, the surprising results of which have been previously considered, and while he was contending against all Europe, the officers to which he had intrusted the execution of the work, went and accomplished the noble object, the exploration of by far the greater portion of the long-hidden Bahr-el-abiad. On the plains of Fazuclo also he erected a city, named after himself, and which will rapidly rise into importance. Khartoum, which only a few years ago was composed of a few miserable straw huts, is now a considerable city, well laid out, and supplied and inhabited by different races of men, among whom are many Christians. When Mahomed was there in July 1839, these Christians came to solicit him to give them a piece of ground on which they might erect a church. "You shall not only have the ground you want," said Mahomed, "but I will assist you with the funds you may require to build and to complete it." This is noble—this opens up the dawn of a bright day to Africa, if judiciously attended to, and perseveringly looked after. But this is not all. When at Fazuclo he put an end to the Slave Trade in all his do-

minions in that quarter of Africa, and counselled and advised the native princes around his provinces to do the same, and to turn their attention to cultivate the soil, and sell its products instead of selling men. They listened to his counsels with attention, and promised that they would follow them out; and he is a man who will not forget to make them keep their word.

What Mahomed Ali has done and does, cannot England also perform? Most assuredly she can, if she will; and it is as much her interest as it is the interest of Mahomed Ali, not only to see Africa improved and cultivated and civilized, but further, that she should have a most active and immediate hand in the work. A few more men with the energy and judgment of Mahomed Ali, and a few more judicious, patient, and humble and pious Christian teachers like Messrs. Isenberg and Krapf in Africa, would do more to civilize, enlighten, Christianize, and improve her, than navies stationed round her coasts, or rude commerce, such as the palm oil trade, could do in thousands of years. Can England not find such, and also the means to assist and to support them? *

* The French have lately purchased two stations in the Bay of Amphila, at Ayth or Edd, and another place. The British in 1840, obtained a settlement on two of the islands in the Bay of Tajoura. Both nations, it would thus appear, are directing their views to Abyssinia.

POSTSCRIPT.

After the preceding pages were written and in the hands of the printer, further accounts were received from Dr. Beke. He was at Yaush on the 25th of November, 1842. He had explored the whole provinces of Gojam and the country to the neighbourhood of the cataract of Alata, and also the provinces of Damôt and Agowmedre and places around the sources of the Blue Nile. The province of Gojam is a pastoral country, consisting of elevated plains and very high mountains, without trees; and intersected by numerous small streams. The ridges of mountains to the east and the south-east of Geesh rise into the regions of frost and snow. On the 4th of June a very violent storm of hail was felt at Amwatta. The hailstones were very large. Several people and many cattle were killed by them. The hail lay on the ground for three days before it was melted by the heat of the sun, a proof that the country is greatly elevated. Damot is both a pastoral and an agricultural country, with extensive forests and numerous small rivers. Agowmedre to the westward, south-west, and north-west of the sources of the Nile, is very mountainous, the hills generally volcanic, but the soil in many places fertile. The Abawi, or Blue Nile, at the ford of Furi is from seventy to eighty yards broad, five feet deep, and the current from two to three miles per hour. Dr. Beke pointedly states

that the people dwelling to the south-west of Kaffa trade with the west coast of Africa, and that one of their articles of commerce is salt. His journeys confirm in the most striking manner the accuracy of the accounts which Bruce had obtained regarding the countries and rivers to the south, to the east, and to the west of the sources of the Nile. Indeed without the assistance of the notes and information given and obtained by Bruce, Dr. Beke's last journey through northern Damot and Agowmedre could not have been laid down in the accompanying Maps. At the capital of Mettakel the Shangallas who came to attend it had never before seen a white man. Dr. Beke was consequently an object of great curiosity.

The whole country westward from the meridian of Gondar to the Blue Nile has been delineated from a careful perusal of Poncet's travels in Abyssinia, but especially from a careful examination of the last edition of Bruce's work, and the notes taken by that traveller when on the spot, and inserted by his editor in different parts of the different volumes. These important notes have, it would appear, been hitherto wholly overlooked. Hence the errors which have crept into the geography of this portion of Africa. His account of the country between the Tacazze and Gondar is fully as correct as Ruppell's, and his account of the rivers near Gondar is much more clear and satisfactory. He also states most pointedly the following curious and important point; namely, that the Angrab, which passes round Gondar, runs first through the low country of Dembea, and then northward to the Tacazze, and the more I consider the subject the more I am inclined to consider this account to be correct. Ruppel's silence does not invalidate the account; for in that direction

he was only as far as Azzazo, and does not say one word about any rivers at or near that place. The account which Bruce gives is contained in the narrative of his journey from Gondar to the sources of the Nile. Before coming to Azzazo, about seven miles from Gondar, he states that he passed first the small river Shimfa, and next the Dumaza, larger than the other, and on the banks of which latter stream Azzazo is situated. "The Dumaza," says he, "is a very clear and limpid stream running briskly over a small bed of pebbles: both this river and the Shimfa come from Woggora in the north-west; they pass the hill of Koscam called *Debra Tzai* (mountain of the sun), join below Azzazo, and traversing the flat country of Dambea they meet the Angrab, which passes by Gondar, and with it fall into the Tacazze or Atbara."*

Bruce most pointedly and repeatedly states in the notes alluded to, that the Bahr-el-abiad had no great western branch; that it required none, but that the parent stream took its rise to the south of Enarea.

For the account of the river which passes by Kachinaara and joins the Chadda, the writer of this is indebted to Captain W. Cook, one of the Commissioners who accompanied the late Niger Expedition. The account he received was from an African Mallam or Priest. I cannot however refrain from expressing my opinion that the Mallam has reversed the position of this river Fo Kakchi, and that the fact is the river comes from Mount Thala, a part of the Mandara range, and flows into the Chadda on the north side instead of the south side. Still the Mallam may be correct.

The point which Captain Beecroft reached in the chief branch of the Formosa, in Mr. Jamieson's vessel the

* Bruce, vol. v. p. 239.

Ethiope Steamer in 1840, is distinctly marked in the Map. At this point Captain Beecroft calculated that he was only about twenty miles from Aboh or Eboe ; and where he turned back the stream was fifty yards broad, five fathoms deep, and the current upwards of three knots per hour, and this toward the close of the dry season. The banks of the river were perfectly level, and covered with long grass or reeds. No high land could be seen in any direction. The other branch of the Formosa, which joins more to the westward, also had a strong current and four fathoms water at the extreme point reached. The Warree branch had never less than five fathoms water, and this at the close of the dry season. The banks of this branch were high, dry, cultivated, and populous. Captain Cook saw the branch which runs off to the westward about twenty-five miles above Aboh. It was about 1000 yards broad, and across the stream eight to ten fathoms deep, with a small island in the middle. This was the state of this branch in the flood. It appeared to be as large as the branch running south, or the Nun.

Interesting accounts have just been received from two Missionaries, one belonging to the Church Missionary Society, and the other to the Wesleyan Society. These men had been invited by the Chiefs ruling the country to the north-east of Badagry and to the north of Benin to visit them. They had penetrated about ninety miles into the country in the direction of north-east from Badagry, and were well received. The capital of one state at the distance mentioned contains about 40,000 inhabitants. The country is described as populous, exceedingly fine and fertile, and very healthy.

This capital is named Abbekuta, governed by a Chief

named Sodeke. The population consists of the Egba tribe of the Akus united. Abbekuta is nine days' journey from the Niger, and situated on a river named Ogu, which joins the river of Lagos, to which latter place it is navigable in canoes during the rains. The capital appears to be on the east side of the river, here of considerable breadth, but very shallow early in the dry season. The town is situated upon a hill, from which the view is very fine, and the river runs through a fine valley, with hills on either hand. The bottom of the river is sandy and rocky, and no miasma around its banks. To the eastward are two large towns, called Jai and Abada; and at seven days' journey distant, is Illome in the Eyo country, and two days' journey from the Niger. Abbekuta seems to be a great thoroughfare for the people of Huassa on their way to the coast, and all travellers are here treated kindly. Sodeke expressed the greatest anxiety for Missionaries to come and reside with them, promising them every support and protection. The streets of Abbekuta are narrow and irregular. Soon after leaving the coast, the country began to ascend and hills to make their appearance. The time occupied in travelling from Badagry to Abbekuta at a brisk rate was about thirty hours. The necessaries of life are abundant in the capital. Horses, sheep, goats, cows, fowls, and pigeons are in great abundance. The people manufacture leather of various kinds and articles of leather, saddles, shoes, slippers, and cushions; and of iron they manufacture bits for their horses, stirrup irons, clasp knives, hoes, and bill-hooks in imitation of English. About half way between Badagry and Abbekuta, a considerable town, named Adu, lay one day's journey distant from the road, eastward it is supposed; and by this town a river called Adu (the Doo probably of

our maps and the same as the Ogu) ran to the Lagos. Jaboo seems to be to the east or to the south-east of Abbekuta.

A very interesting letter from a Medical Gentleman who has lately visited the Gaboon River has just come into the hands of the writer of this Memoir. He gives a very favourable account of the disposition of the people, and the very considerable advance which they have made in civilization. Their houses are neat and comfortable, and their towns laid out in regular streets. They treat their women with kindness and equality, and sit and eat, and converse with them at the same table. They are fond of English customs and dress, and carry on considerable traffic with English and French vessels. In old Calabar a great deal of business is also carried on. The Chief has about 200 large canoes engaged in the palm-oil trade and other descriptions of traffic with the interior parts. He is also determined to set his people to cultivate the soil, and calls for people to instruct them. The English Language is generally and fluently spoken in this quarter, and their accounts kept in it.

In reference to the matter stated in page 64 about a river entering the sea in north latitude two degrees on the east coast of Africa, as reported by Captain Harris, and published in the Bombay Times, it is necessary to observe that Abulfeda states* that the river named after the town enters the sea "*near* Makdishu," or Magadoxo. His words are : † "It has a large river like the Nile of Egypt, which swells in the summer season. It is said to be a branch of the Nile which issues from Lake Kaura (Zana) and runs into the Indian Sea near Makdishu." The Arabic

* See Macqueen's Geographical Survey of Africa, 1840. p. 246.

† See Lee's Batouta, p. 55.

expression branch of the Nile, is now well understood only to mean that the river rises in the same district of Africa that gives birth to the Blue River, or the Abawi. All the early Portuguese navigators and maps acknowledge and insert this river, and mention the same particulars concerning it. In a Map of Africa constructed by J. Senex, from the observations of the Royal Societies of London and Paris, and dedicated to Sir Isaac Newton, and compiled, as regards these parts of Africa, from the Portuguese materials, we find this river laid down roughly, but by no means very inaccurately, its source near Gumar, which place is to the south-east of Bargamo, and its mouth a little to the north of Magadoxo, exactly in two degrees north latitude. A few months ago Messrs. Krapf and Isenberg wrote the Society from Zeilah that the large river called Wabhe or Webbe ran to the south of Hurrur southward to the sea at Magadoxo, and that there was a caravan route from Zeilah to that place which occupied a journey of two months. Batouta mentions this caravan route, and gives the same time and distance from Zeilah to Magadoxo. Bruce lays down this river as the Webbe. Salt, in the valuable chart of the east coast of Africa and map inserted in his last voyage, quarto, page 13, in 1814, lays down this river under the name of the Webbe and all its early branches very fairly. One descends from the east of the Aroosee Galla, and another, the longest, from the country east of the sources of the Magar and south of Gurague, exactly as I find I have placed them in the Map from accounts obtained by Mr. Krapf, and also the accounts which Captain Harris had received from him when at Ankobar, and inserted in the last number of the Journal of the Royal Geographical Society. Salt brings

the river to the sea a little to the south of Magadoxo, in which he is probably correct. Captain Cook, who was at Magadoxo and close upon the coast to a distance of sixteen miles to the north of the place, informs me that he could see no river entering the sea within that space; but he added that he was informed a large river ran to the westward a short distance to the north of Brava. If this account is correct, the river in question may enter the sea between the Juba and Brava. The late Mr. Arrowsmith in his Map of Africa has a river near and to the south of Magadoxo; the river of Juba, and also a river at Doaro. There seems to be a river and a province called Doaro in the south, and that this province has been confounded with Dowarro on the north.

Of the well-known existence, therefore, of a large river near Magodoxo, and its course from the north, there can be no doubt. While correcting these pages for the press, a letter has been received from Captain Haines at Aden, dated June 2nd, giving some important and specific information regarding the magnitude of a river in this quarter. In consequence of the information which he had received from Captain Harris he sent Lieutenant Christopher of the Indian Navy to seek for and to examine it. This officer found and went up the river 130 miles, and found it throughout this distance from 200 to 300 feet broad, and from sixteen to sixty feet deep, a clear meandering stream. The country around its banks was very fine, beautiful, and pretty well cultivated, and the population intelligent, friendly, and civil. They stated that the stream was navigable upwards to a great distance, and that both it and the Juba joined the Gojob; in other words, that the sources of the parent stream of both rivers came from the same por-

tion of Africa to the north; for this mode of joining and separating rivers is a very common mode of Africans, but especially Arabs, stating such matters. The letter from Captain Haines gives no name to the river, nor does he state the exact place in latitude where it enters the sea, but merely that it does so to the north of the Juba, which latter is very nearly under the equinoctial line.

As but few points in the interior of Africa have been fixed by correct astronomical observations, it is to be distinctly understood that the accompanying Maps have generally been constructed on the data afforded by days' journeys; and that several rivers, especially the middle portions of some of these, have been drawn in the supposed general bearings of the great valleys through which these must flow.

London,
July 31, 1843.

JOURNALS,

&c. &c.

PART I.

JOURNEY FROM ZEILA TO ANKOBAR.

CHAPTER I.

DESCRIPTION OF ZEILA—COSTUME AND FOOD OF THE INHABITANTS—MESSAGE FROM THE GOVERNOR—DEPARTURE FROM ZEILA—ARRIVAL AT TADJURRA—INTERVIEW WITH THE SULTAN—DESCRIPTION OF TADJURRA—DIFFICULTIES IN PROCURING CAMELS AND MULES—VISIT FROM THE SULTAN—DETENTION AT TADJURRA—INTENSE HEAT OF THE WEATHER—NOTICES RESPECTING ENAREA, SIDAMA, AND GURAGUE—DISCUSSION WITH A TIGRE MERCHANT RESPECTING ISLAMISM.

April 2, 1839, *Zeila.*—Our sojourn in this place, I hope, is now over. If it please God, we shall set sail to-morrow in our small boat, and proceed onward to Tadjurra. Hitherto the Lord has helped us. The Governor here has treated us kindly. The first even-

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ing of our visit, he sent us a present of a sheep; and this morning, a buck. He offered us also two houses; one as a dwelling, and the other for a store house. Besides this, he gave us a letter of introduction to the Governor of Tadjurra, and tendered every other assistance we might need. In return for this he only required, that we should give him written recommendations to Captain Haines, Hassan Effendi, and to all English travellers and captains of vessels. These we wrote for him; and on delivering them, apologized for not being able to offer him an adequate present. However, he then asked for something, observing that his object was not gain: that he did not want anything of much value, but requested it only that he might be respected by his people. We examined our baggage, and finding a good caftan belonging to the Rev. J. L. Krapf, a silk handkerchief and a box of lucifers, we gave them to him. He looked with indifference at these presents, and repeated that he did not care about having these things, but only for our friendship; and that he preferred good recommendations to presents. Thus far he appeared to understand his interest. We are very anxious to know what will be the consequences of this visit. From what we have seen, we think we may conclude that the time is not far distant, when this place will be accessible to every European, and the entrance be open from hence to Shoa and to the interior of Africa.

Zeila is an old town, and was formerly of greater

importance; but at present it is, for the most part, in ruins. It is surrounded by walls, and has, on the land side, seven pieces of ordnance, pointed towards the Somals; with whom the town has continual intercourse. It appears, however, that they are not on good terms; as every mission into the country for a supply of water, is escorted by a party of soldiers. The town consists of about a hundred straw-huts, and eight stone houses. We are not able to ascertain the precise number of inhabitants, or of houses; but suppose the town may contain a mixed population of eight hundred souls; the greater part of whom are Somals, with some Danakils and Arabs. The language of the Somals appears to have some affinity to that of the Gallas; while that of the Danakils is the same as that of the Shohos, with a little dialectic difference: the nation is the same. Some understand and speak the Amharic also. Considerable intercourse is kept up with Horror. Several small vessels have just returned from Berbera. The market, which is held in that place, and is the only cause of such a concourse of people frequenting it, is now closed, on account of the approaching rains. It appears that the bad quality of the water is a principal reason why no houses or fixed habitations have been erected there. I was led to this conjecture by the arrival of a small boat this evening, belonging to Shermarke, a Somal Chief of that country, and a friend of the English, which had come to fetch water. On asking why they came for water, they said that the water of Ber-

bera was so brackish, that it could hardly be used for drinking.

On our arrival here, a great crowd of people, chiefly children, gathered about us: the good reception, however, which we met with from the Governor, kept them in order. On the following morning, about fifty armed soldiers accompanied us; and whenever we were in town, a soldier usually preceded us, in order to prevent our being annoyed, until at length the people seemed to have lost their curiosity to see us. During our stay, however, we resided on board the vessel. There were eight boats in the harbour, two of which belonged to the brother-in-law of Sheik Taib, in Aden. The Rais of one of these boats had seen us last year in Massowah, on our return from Abyssinia. This harbour is very bad, there being sand banks near.

Since last Lord's Day, a brig has been observed off the port; but it could not be ascertained to what nation it belonged: she seemed as though she wanted to make the harbour, but could not. Yesterday evening, three guns were heard from the island of Saad-ed-deen; in consequence of which, the Governor despatched a boat thither to-day, in order to look out for the vessel, and bring her in. In the afternoon the boat returned: they had seen the brig in the direction of Tadjurra; but were unable to reach her, or learn any particulars.

The Governor of this place is a man not quite thirty years old, with an intelligent, serious, and grave air and demeanor; of a middling stature and slender make.

The Somals have a singular taste for red hair. This is considered an ornament of which they are proud; and to produce it they use certain means by which they dye black hair red. The nature of their hair seems to be the same as that of the Abyssinians: it is curled artificially. They also besmear it with butter, but do not plait it; at least we have not yet seen any plaited hair.

The costume of the natives of Zeila, and the Somals, is nearly the same as that of the Abyssinians; except that trowsers are not universally worn. The females go chiefly unveiled, having only a cloth, generally blue, tied round their heads. The dress of the women is totally different from the Abyssinians and Arabs.

The food of the inhabitants of Zeila seems to consist chiefly of maize, dates, and milk, particularly camels': flesh is also eaten by those who can afford it. Rice is imported from India, and coffee from Horror; both of which are dear here.

The traffic of this place, as in Abysinnia, is conducted chiefly by barter. Cloths are purchased with money; these are exchanged for corn; and in lieu of corn any thing may be procured. The Indian cloth, in which they trade, is of three kinds. The best is Kash: of this we obtained seventeen Zeila yards, about equal to a Brabant yard, for a dollar. An inferior kind is called Hurmia: it is made of cotton, but appears to be stronger than that manufactured in Abyssinia.

April 3, 1839.—Late yesterday evening I sent the

Governor the above-mentioned recommendations. About half an hour afterward, and before he had received them, a messenger arrived from him, asking for them, and bringing back the presents which we had given him, except the lucifer matches; with the remark, that such caftans were not worn in this country: that he would have been glad if we could have given him something which might have shown our respect toward him before the people; but that if we had nothing, it would make no difference—he would nevertheless serve us in every thing. The messenger at the same time hinted that a present of about 100 dollars would have been agreeable to the Governor. We sent him word, that we felt sorry at not being able to recompense his kindness by something that might please him; that the object of our journey did not lead us to think of presents, what we had being just sufficient for the indispensable wants of our journey, and that what we offered him was all we could spare: moreover, that he ought not to estimate our friendship by any present, although we intended in future to remember him in some more positive manner: meanwhile we thanked him for the friendship shown to us, and commended ourselves afresh to his kindness. The messenger promised to deliver our answer, and we gave him a dollar in remuneration. He then begged the present returned by the Governor, for himself and his children; but we refused, saying, that as the Governor did not like it, it would serve very well for our own use.

The Governor also informed us, that a boat which had arrived this evening from Berbera had brought the news, that Shermarke was on board the brig which had been seen yesterday, and that he had gone to Tadjurra.

About ten o'clock this morning we got under weigh with three other boats, which also go to Tadjurra :— wind blowing north-east.

I asked some of our crew, who are Somals, whether their hair was naturally red : they answered in the negative. On enquiring how they dyed it, they said, that they besmeared it first with wet lime, afterward with butter, then with mud ; and that when the hair began to redden, they applied to it the juice of a plant. The captain said, that they moistened the lime with the urine of camels ; but the pilot denied it with horror, saying, that the Bedouins only did so, who do not pray.

Evening. As the wind was from the north-east, we could not get out into the open sea, but made our way between the small islands along the coast. It was as pleasant as sailing on the Nile. We passed the Sheik's Islands, and the Island of Hagila ; and all the four boats came to anchor near the small island of Assuba. As it was early, we went on shore to gather shells, of which there was a great variety.

April 4, 1839.—We arrived at Tadjurra at half past two o'clock this afternoon, and went directly to the so-called Sultan, whom we found sitting in the shade be-

fore his house, leaning against the wall, with some of his attendants near him on either side. He is an old man of about sixty years of age. He saluted us with gestures; and we delivered our letter of introduction from the Governor of Zeila, which he received in silence. We sat a little while, and then he made us a signal to retire; on which we accompanied our guide, Mahomed Ali, to a house which he showed us as our dwelling, constructed of sprigs covered inside and outside with mats, and divided into four apartments, like the houses in Arkeeko. As our baggage was yet in the boat, we had to go on board again, to get it on shore. In the harbour we saw the above mentioned brig. It was a merchantman, called the "Euphrasia," Capt. Blondeau, a Frenchman, from Mauritius, with whom we met Lieut. Tilley, an Englishman. On reaching our boat, the Captain came up to us. We saluted each other; and he then sent a boat to take us to his vessel, where we passed the night.

April 5, 1839.—This morning we removed our baggage from the boat to our temporary dwelling. We should have been glad to have arranged matters for our journey; but the Captain and Shermarke obliged us, against our will, to settle a quarrel between them, which took up the greater part of the day.

April 6—By the brig "Euphrasia," which left early this morning, we despatched letters for Cairo and Europe. Tadjurra is a far more miserable town than Zeila. Its geographical situation is wrongly marked

on the maps: it is at a much greater distance from Zeila, and, as we were informed on board the "Euphrasia," its northern latitude is 11° 58′.

The houses are all made of sprigs: there are about fifty connected yards in the place, each of which incloses several sprig hovels. The inhabitants are Danakils: their sovereign is called Sultan, or Dardar Mahomed. He appears to be a good-natured man, but of limited acquirement; as he does not seem to know how to read Arabic, neither does he speak it fluently.

The people here have seen but very few Europeans among them; hence we are the objects of their greatest curiosity. This, indeed, was the case also at Zeila; but there we stopped on board the ship, whereas here we live among them, and are consequently much more exposed to their gaze.

The so-called Sultan, who, on our first interview with him, put on so grave an air, called on us to-day, to ask for a present: however, his subject, Mahomed Ali, put him to silence.

April 8—Yesterday was a day of trial to us. In the afternoon, the Sultan came with his Vizier and Cadi, to make an agreement with us about the camels and mules for our journey. If the Sultan looks rather diminutive, the Vizier's bodily circumference on the contrary, is well suited to his title. While these gentlemen were seated with him, the Sultan sent for the Letter from the Governor of Zeila. The messenger, on his return, threw the Letter at the feet of his master: it

was then picked up, and the Sultan stuck it into his turban. By this ceremony he wished to display his kingly dignity. A long dispute now ensued about the hire of mules and camels. They asked twenty dollars hire for every mule, and would not consent to any reduction. For every camel they demanded, at first, twenty-six dollars; and when we referred to the order of the Governor of Zeila, that we should have the animals at the usual caravan price, they said that the caravan price for a camel was a female slave. On closer inquiry, we learned that the caravans generally have camels of their own. Only in one instance, when the King of Shoa had ordered some small cannon, he paid a female slave for every camel. This gave us an opportunity to protest against the slave-trade; saying, that we could in no wise engage in such traffic. They then fixed the price of each at twenty-three dollars. At length we determined to purchase two mules, and to hire only as many camels as were requisite to carry our most indispensable baggage, and to let our attendants ride on the same. After these people had left us, we consulted together; but were at a loss what to do, as our pecuniary means were so sadly reduced. Finally, we deliberated whether one of us had not better proceed to Aden, and draw money there. We had, indeed, written to Captain Haines, and to Bombay, for 400 dollars: but it might be some time before this could reach us. This plan, however, was also objectionable in many respects. It is the Lord's will that we

here suffer tribulation, that we may draw nearer to Him.

To-day, after supper, the Sultan called on us, begging some medicine for a sick woman. He was more familiar than usual. When we asked how old he was, he replied, "Between thirty and forty." He was ignorant of his own age, but said that he was a boy, and unmarried, when he became Sultan. His silvery beard, however, shows that he cannot be far from sixty. On this occasion we also learned, that the dignity of the Sultan and Vizier is hereditary in this country, and is divided between the two families; so that after the decease of the Sultan, his Vizier succeeds him, and the son of the Sultan succeeds the Vizier.

Our Rais, Mahomed Kassem, took leave of us today. I gave him Letters for Cairo, which he is to forward by way of Zeila.

April 9, 1839.—At one o'clock P.M. the thermometer was at 93° in the shade.

April 10—We wrote several Letters last night. Collected to-day some Dankali words: closed the collection of Amharic words from Exodus, and began with Leviticus. We gave some oil of turpentine yesterday, with good effect, to a wife of the Sultan, as a remedy against hysterics.

April 16—We have been detained till this day by the illness of Mahomed Ali, our guide. Wrote Letters for Cairo and London, and sent them to Mocha by a boat belonging to Mahomed Ali. The business about the

mules and camels has given us a great deal of trouble, on account of our scanty funds. The Sultan has grown more and more friendly toward us; and once brought us, in his own hands, a jug of milk, and, at another time, a buck. As a present, he only asked for a piece of bafta, to get a dress made for himself; and promised to let us have camels for fifteen dollars each, as we insisted that he should. Yesterday evening, however, when he again called on us, he fixed the price at seventeen dollars; to which we agreed this morning, lest we should cause ourselves any further delay.

Warkieh had yesterday another attack of fever; and I therefore bled him to-day. Brother Krapf is also apprehensive of falling ill again here.

Mahomed Ali expressed his fears this morning, that if this country were frequented by English travellers, they might put down the slave trade. We told him that the English would not interfere with their trade, as long as matters were not settled between the Sultan Mahomed and the Pasha of Egypt. He is afraid that we are going to persuade the King of Shoa to relinquish the slave trade, which appears to bring them considerable gain.

The Sultan has just now been here again: he said, that he received yearly 200 head of cattle, camels, cows, sheep, and goats, as a tribute from the Danakil Tribes. When asked whether he had not to pay any tribute to the Pasha of Egypt, he said "No:" but when I asked whether he had to pay tribute to the Governor of Zeila,

he replied, that the Governor of Zeila had three-quarters of a dollar for every female slave sold here, whereas he receives yearly twenty dollars from Zeila.

With the help of God, I have to-day finished the arrangement and insertion into the Lexicon of the words collected from the Pentatéuch, and gathered, also, a few Dankali words. May the Lord bless this work, and also my further proceedings, if He permit me to continue them! It is a grain of corn, which one day may bring forth fruit. May He draw our hearts more and more to Himself, though it be through sufferings!

April 18, 1839.—This afternoon, by the help of God, I terminated the perusal of the Pentateuch, which I began at Jidda. I inserted all the words into the Lexicon, as I had begun so.

We bought a mule from our guide, Mahomed Ali; and the camels are engaged at the rate of seventeen dollars.

April 23—Yesterday the heat was very intense, the thermometer standing at 95° in our room; but to-day it was only 90°, the sky being overcast.

A Mahomedan merchant from Tigrè, who came hither, from Berbera, on commercial business, gave us some information concerning Enarea, Sidama, and Guragūe; which he had obtained chiefly from slaves. In these three countries there are many Christians. The race of men in Sidama is said to be superior, and of a lighter colour even than the Gallas. They say that the present ruler of Enarea, Abba Gibbo, has broken the

caravan intercourse between Gondar and Sidama. His father, Abba Gumbal, sought to destroy his sons and brothers; but Abba Gibbo gained the ascendancy, and deposed his father, leaving him only on his pay and the government of a small district. The traffic in slaves is very considerable in these countries, and seems to be much promoted by the King of Shoa. Our guide, Mahomed Ali, is much afraid that we shall persuade him to abandon it. We have tried to set him at ease in this respect as much as possible; but, nevertheless, he appears to distrust the English. Our stay here, which has been very trying on account of the great heat, will now, I hope, soon draw to a close.

The Sultan came again yesterday evening, with a little hurdle basket full of milk, and to-day he called thrice. We have bought a mule, and negotiated for another, which was found to be unserviceable. The day after to-morrow we are to start for our journey.

This evening, Warkieh had a discussion with the above mentioned Mahomedan Tigré merchant, Mahomed, concerning Islamism; in which, after a while, Mahomed Ali also joined. Warkieh required witnesses in behalf of the Koran. After a long dispute, the words of Moses, *a prophet like unto me,* were quoted; when I came to Warkieh's assistance, opposing them with the context, *from the midst of thee,* as relating to Christ, not to Mahomed; and showing how the Law, the Prophets, and the Gospel agree with one another; whereas the Koran agreed with none of these, which

would be necessary if it were the accomplishment of the whole. Mahomed, the merchant, said, "It is true that all wisdom and knowledge is with the Franks; only with regard to religion they are in error." I rejoined: "If you must admit that we are superior to you in the things relating only to this world—and these are indeed very insignificant in comparison to the great questions, 'What must I do to be saved?' 'How shall I save my soul from sin, and the curse which is attached to it?'—do you not think that we also inquire into this most important of all questions?" I then briefly proclaimed Jesus Christ to him, as the only Redeemer sent from God to us sinners—that it was He alone who could save us on the Day of Judgment, when all other prophets, and so-called Saviours, would have to look for help for their own souls. Hereupon he appeared to grow rather thoughtful; for as he rose to retire, he said, "We have discussed many things to-day, and you have frightened us."

CHAPTER II.

PREPARATIONS FOR DEPARTING FROM TADJURRA—SELFISHNESS OF MAHOMED ALI—DEPARTURE FROM TADJURRA—NOTICES OF AMBABO, DÜLLÜL, SÜKTA, AND SAGGALLO—PECULIARITIES OF THE DANKALI PEOPLE—DEPARTURE FROM SAGGALLO—NOTICES OF THE SALT LAKE ASSAL—CONVERSATION WITH ALI ARAB RESPECTING THE DANKALI TRIBES—INSTANCE OF THE SULTAN OF TADJURRA'S WEAKNESS—ARRIVAL AT GAGADE—INTENSE HEAT—DEPARTURE FROM GAGADE, AND ARRIVAL AT DALIBUI, A DANAKIL SETTLEMENT—PROCEED THROUGH THE VALE OF KURRI, SAGGADERE, AND ARRIVE AT LITTLE MARHA—DEPARTURE FROM LITTLE MARHA, PASSING GALAMO, ADAITA, AND ENCAMP IN THE VALE OF RAMUDELI—DEPARTURE FROM RAMUDELI—APPREHENSION OF ROBBERS—DEPARTURE FROM BARUDEGA—ALARMED BY HYÆNAS—DEPARTURE FROM GAIEL, AND ENCAMP AT ALIBEKELE—CHARACTER OF THE ISSA SOMALS—DEPARTURE FROM ALIBEKELE, AND ARRIVE AT MULLU.

April 25, 1839.—YESTERDAY our departure was determined on for this day. Mahomed Ali got half his wages as guide, viz. twenty-six dollars out of fifty; and for the hire for the camels, thirty-four of the sixty-eight; in all, sixty dollars. To the Sultan we gave a present of sixteen yards of bafta, worth a dollar and a half, and a small piece of Siamoise, worth two dollars. On asking for more, we also gave him three dollars in silver, an old handkerchief, and some needles.

Here Mahomed Ali again evinced his selfishness, by stating, that he would only guide us as far as the re-

sidence of his father, Errer; from whence his father would go with us as far as Ankobar; proposing, as dragoman and footman on the road, Ali Arab, a merchant of this place, who is generally employed as dragoman by the Sultan. Of course he durst not ask any thing for his father; but he would not take Ali Arab at his own expense. At last, we agreed to give him fifteen dollars for his companion, as he seemed to be a judicious and well-informed man.

A caravan starting to-day, we wished to join them as far as the salt plain; but two of Mahomed Ali's people having absented themselves with a camel, and not returning till noon, he postponed our departure till the following morning; saying, that we could easily make, in one day, the two little journeys which the caravan would make to-day and to-morrow, as it was only five hours' distance—two from this to Ambabo, and three from thence to Düllül.

April 27—Yesterday our departure was finally effected. We rose very early in the morning, and had the camels saddled by a quarter to seven. We then set out, and reached Ambabo at a quarter before ten, where we encamped beneath some palm trees. The distance from Tadjurra is about an hour and a half: it lies W. S. W., at the Gubbat il Charab, (the Bay of Tadjurra), which extends itself still farther inland, in a westerly direction. The village Ambabo sprang out of a feud: its inhabitants formerly resided at Tadjurra; but falling out with the rest of the citizens, they removed

to Ambabo, where they built this village. Our guide stopped behind with Ali Arab, saying, that he would join us in the afternoon, and then proceed with us as far as Düllül. However, when he came up with Ali Arab, about five o'clock in the evening, he said that we were not to start until morning. On remonstrating with him, he said that the road lay along the coast, and was not passable this evening, on account of the rising flood; in consequence of which we were obliged to stop. This morning we rose at three o'clock, and, moving at a quick pace, reached Düllül at half-past five; and half an hour after, made Sukta. As we met no kafila here, we went on to Saggallo, situated half an hour S. W. from Düllül. These places are not inhabited, but serve merely as caravan stations, there being water. The distance from Tadjurra to Saggallo is about five hours.

April 28, 1839: *Lord's Day.*—This morning, as we were about to proceed, a camel was said to be lost, and we could not move before it was found again: for the same reason, the caravan which was with us would remain. Mahomed Ali, our guide, seems determined to prolong our journey, as he is anxious to spare his camels. The beast was, however, found in the course of the morning, and we were to proceed in the afternoon. Yesterday, the thermometer rose to 94½°: to-day, at eleven o'clock, it was at 96½°. This region is very sandy and stony, and the soil overgrown with dwarfish mimosa trees, which serve to lodge many of the fea-

thered tribe, particularly sea-birds, pigeons, partridges, and guinea-fowls; also a small sort of gazelles, in Arabic called Beni Israel. Besides the above-mentioned, the hare is the only species of game which resorts hither. There are not many wild beasts here about: the lynx is said to prey upon the goat. We were not able to ascertain whether the leopard is found in the mountains. During our excursions, we saw a jackal. This country is by no means deficient in water. At Tadjurra there is a walled cistern. On our road hither, and even here, there are spots where the traveller has but to dig a hole in the ground to get water. Its quality depends, of course, on the nature of the soil. Here it is not the best, having rather an unpleasant taste; which is made still worse by a certain herb which they put into their badly-prepared skin-bags, and which gives the water a reddish colour and a bitter taste.

The Dankali people of this region have many peculiarities. They are of the same race as the Shohos, and differ from them but little, either in their language or physiognomy. They are, however, less boisterous in their demeanour, though perhaps more shrewd than the Shohos. One peculiarity in their conversation struck us. On saluting each other, or talking together, the person spoken to generally repeats every sentence addressed to him, or at least the last word, which they usually abbreviate, sometimes only pronouncing the last syllable; or the person spoken to expresses his

attention by sympathetically uttering after every sentence the protracted sound 'hmm.' They are bigoted Mahomedans; and, in general, very ignorant. Even the women, while grinding, usually chant their creed, "La illaha ill'allah," &c., or other songs of the same tenour. Their mills are much like those on board the Arab vessels. The women do not live much more separate from the male sex than in Abyssinia, nor is their conduct much more moral.

April 29, 1839.—We left Saggallo at midnight, and travelled for half an hour along the sea-coast, in a due west direction; then turned to the north-west, ascended an eminence, passed the defile Gall' allifeô, and, after a further ascent, the station Derkelle; and at last reached some table-land, called Wardelissan. From this we turned westward, till we arrived at a spot where a few low mimosa trees were growing, and here alighted to pass the night: it wanted a quarter to eight when we halted. Estimating the distance by our pace during the seven hours and three quarters' ride, we may have gone over a track of seven hours. As we ascended, we breathed a fresh air; but on reaching the table-land, although the sun had only been up a short time, it grew hot, the heat being increased by a south-east wind. The plain was covered with volcanic stones.

April 30.—This morning we started at three o'clock, and descended in a south-east and southern direction, through a narrow ravine, called Raisan, which was very toilsome for the camels to pass. This led us to the

western end of the Bay of Tadjurra, which here terminates in a second bay. From Wardelissan hither we had gone over a track of about an hour-and-a-half extent; which, together with the road where we left the sea-coast to Wardelissan, makes five hours; and deducting the windings, the distance in a direct line from the spot where we left the shore to the end of the bay, is probably about three hours. From thence we ascended again, and came to table land; where the volcanic appearance was still more evident, in the burnt minerals, ashes, and lava, which abounded all around. After proceeding another hour in a westerly direction, we saw the salt lake Assal in a valley before us; and at eight o'clock we encamped at the caravan station, Daferri, on the declivity of the hill. The heat soon became intense: at noon it was 99°, half an hour later 100°, and afterwards rose to 102°.

May 1—Yesterday our caravan was induced, through the great heat and want of water, to start at three in the afternoon; and we began to move round the lake. Our course lay south-west; but owing to the ruggedness of the ground, we were obliged to wind our way sometimes in almost opposite directions. We crossed the valley Marmarisso, where the caravans sometimes encamp: then came to an eminence, Muya; whence we descended a steep declivity, and reached the valley Muya at seven o'clock, having made about two hours' way; although, in a straight line, the distance from Daferri is hardly three-quarters of an hour. From

Muya we set off at half-past one in the night, and first reached a rather elevated plain, named Halaksitan. On account of the ruggedness of the ground, full of chasms and gulfs, the vestiges of volcanic eruptions, we sought to get round the lake Assal, towards the south, in a semicircle. To effect this, we had to round some mountains south of the lake, and arrived at a resting-place at its southern extremity; but as there was no water, the caravan thought it better not to stop. We now descended to the lake, the shores of which are covered with a thick salt crust, which, to a European, presents the appearance of ice. Hither many caravans resort for salt, to carry to Abyssinia; of which trade the Danakils make a monopoly, claiming the right to take salt from hence as their exclusive privilege. Formerly the lake must have been situated much higher up; for at the southern and western ends of it a thick crust of white and grey crystal extends along the coast, which, close to the lake, has a saltish taste, the taste decreasing with the distance. We passed over this salt crust from south to west: it rests for the most part directly on the ground, as the water seems to have sunk. In some parts, however, the water is seen beneath, and from hence it is that the caravans take their salt. I examined the salt incrustation in one of these places, and found it to be about half a foot thick. The lake is nearly oval; its length, from north to south, about two hours; and its greatest breadth, from east to west, perhaps one hour. The Danakils believe there is a subterranean

connexion between this salt lake and the Bay of Tadjurra, from which it is about two hours' distant, in a direct line. After leaving the lake, we entered a dale toward the west, which ran between moderately high mountains, first westward, then south-west, and at ten o'clock alighted at a place of encampment called Gungunta, where there is water. About noon the heat rose to 107°, and now, at three P. M., it is 106°.

May 2, 1839.—This morning we did not move off till sunrise, half-past five. Our road lay first west, then south and south-west, through the valley Kellu, which, by its abundance of water and its verdure, strongly brought to our mind the valley of Samhar; with this difference only, that the mountains of Samhar are higher, and bear more vegetation. Toward half past eight we arrived at our encamping place, Alluli, after having gone over a distance of two hours. The weather to-day is not so hot as yesterday, although the wind was equally so.

Had, this evening, a conversation with Ali Arab about the Dankali tribes between Tadjurra and Shoa. The chief tribes are the Debenik We'ema, Mudaitu, Ad-Alli, and Burhanto; to which latter the Sultan of Tadjurra belongs, and Tadjurra, the tribe of the present Vizier. The Debenik We'ema, and Mudaitu, appear to be the more numerous; and the latter, perhaps, the more powerful of the Kabyles. The Mudaitus have their chief residence in Aussa, and extend as far north as near Massowah. At Aussa, the Sultan has his

Nayb. On our road the Mudaitus begin in the valley Kellu, and extend as far as the district of Aussa. At present, they are at peace with the rest of the Danakils, although disaffected, especially toward the Debenik We'emas, with whom they had a bloody war some years ago. On that occasion the We'emas called the Bedouins of Aden to their assistance; who sent them 400 soldiers, and with these they conquered the Mudaitus. Afterward, however, they became indignant at the licentiousness to which these 400 soldiers abandoned themselves after their victory, and endeavoured to remove them as soon as possible. "Nevertheless," said Ali, "the people of Tadjurra were not prevented from going to Shoa, although the Mudaitus had interrupted the communication. The people of Tadjurra went to the end of their bay; from thence proceeded, by night, to the lake of Assal; there collected salt, returned, and then made their way to Shoa through the Somali country, close by Horror."

Ali gave us an instance of the Sultan of Tadjurra's weakness. It happened that he wished to give his nephew a wife from another Kabyla, who had a settlement in Tadjurra. This being refused by the Kabyla, the Sultan commanded them to leave Tadjurra: however, the other inhabitants of Tadjurra encouraged them to remain. Hereupon they sent them to the learned men in Arabia and the Sheiks at Aussa, for their decision of the matter. They all investigated their codes of the law, and found that the Sultan could not force

the Kabyla to do as he wished. Now he has prohibited all marriage for a whole year; yet, in general, the Sultan seems to be a well-disposed man. This we conclude, not only from his treatment of us, but also from the manner of his procedure concerning a ship of Diu, about which we often heard at Tadjurra. Several years ago, this ship, with a considerable cargo on board, happened to get into the Bay of Tadjurra, having lost her course. The people of Tadjurra helped them to discharge their cargo into a small vessel, with which they sent a pilot to steer her to Mocha; and, for their trouble, would take no other compensation than 200 bundles of rice and the vessel, out of which the Sultan has constructed a house. This, indeed, may appear an adequate remuneration; but the restitution of all the goods, which it was in his power to have kept in great part for himself, is a very commendable action in a Chief of these savage tribes.

Yesterday evening, some merchants of the caravan came and asked me whether the Indians have also books. They had heard this from our people, to whom we had told it; and, wondering, said they knew very well that the Jews, the Franks, and the Kafers in Abyssinia,* had books, but thought the Indians had none. I told them that they had many books, otherwise it would be inconceiveable how they could be so learned and cultivated as they are; that we possessed some of their books, but

* Here I rebuked them for calling the Abyssinians, or the Christians in general, Kafer; a name which denotes a man who knows nothing about God, or denies God, or, knowing the will of God, does not act accordingly.

that they had not the Word of God; that what they wrote on Divinity, Religion, and Philosophy, was only the result of their own thinking, and was not divinely revealed to them.

May 3, 1839—Early this morning, at three o'clock, we continued our course, turning westward; then, for a short time, north-west; then again west and south-west, through barren dales, till we emerged into a vast plain, called Anderhadideba, which separates two ridges of mountains. The soil for the first half-hour's march over this plain appeared to be good, but produced nothing, the ground being broken up: afterward, however, it was fertile, grown over with shrubs, especially the Juniper. We met with some goatherds of the Mudaitus, and saw also three fine roes, which we attempted to shoot, but in vain. Toward seven we came to an open spot, called Gagade, where the shrubs recede in a wide circle. This being an encamping place, we here reposed. In our neighbourhood, a Mudaitu, with his wife and goats, had pitched his tent; which was very low, and hedged in with thorns, according to the custom of the country. The weather is very hot. Between eleven and this time—a quarter before two—the thermometer has varied from 106° to 109°: however, the wind is not so hot as it was yesterday and the preceding days. Toward half-past three, 111°: a quarter to four, 107°.

May 4—Left Gagade at half-past one this morning. The other caravan had already separated from us; one

division to go to Aussa; the other, as Mahomed Ali said, because we marched too fast. Our people have already been prevented for several days from riding on the camels, for which we are very sorry, although I myself always walk on foot, for want of a mule. Remonstrances with Mahomed Ali avail nothing: we must submit, especially as his camels are so very weak. We moved at first chiefly west till we arrived at the resting-place, Karautu, where the way to Aussa branches off toward the west. From Karautu, our course lay south, between mountains, exhibiting traces of volcanic action, with scarcely any vegetation. Only in the valleys did we see grass and brushwood; and even here the ground is likewise covered with ashes. Soon after, we entered a long glen, where we saw many date trees, of which not the least care seems to be taken. The Bedouins cut off the summit of these trees, and extract the juice, which is said to be intoxicating. At eight we arrived at Dalibui, a Danakil settlement, where we rested. In the last six hours and a half we had not made above three hours' way. Half an hour before noon, the thermometer was at 97°: at noon, 98°: at one o'clock, 99°: and remained as high as 97° at five P.M.

A chief occupation of the Danakils, especially of the women, more particularly when they travel, is the plaiting of mats and baskets, for salt and corn, from the branches of the palm-tree. The women seem to be industrious. They dress in a very slovenly manner, and frequently wear nothing but a piece of cloth, of a

grey, blue, or variegated colour, tied round their hips, and reaching down to the knees, sometimes bound round with a fancifully-wrought leathern belt. Notwithstanding, they are vain, and fond of wearing bracelets and foot-ornaments, ear and nose-rings, coral strings on their necks, &c.

May 5, 1839 : *Lord's Day*—We started at three this morning, and moved in a south-west direction, through the vale of Kurri, till we reached Saggadere, and thence to Little Marha, where we arrived at seven, having passed over a space of about two hours and a quarter, in three and a half. We had fresh trouble with our two people, because they could not ride, and were unwell. The heat again rather oppressive : at noon, 95° : a quarter of an hour later, 97° : half-past twelve, 100° : at one, 102°. The road was nearly level, hence no decrease of heat : very little vegetation. It appears to have rained some days since, but the ground seems to have absorbed all the moisture ; nevertheless, water is not totally wanting. Our victuals begin to fail; and as our butter is all gone, we have to boil our rice and lentils—which are the only provisions left us—in water and salt. However, if the Lord be our Shepherd, we shall not want ; and He will help us through every difficulty, proceed they from whatever quarter they may. The thermometer, at a quarter-past two, at 103½° : a few minutes later, at 104°.

May 6—Yesterday, at a quarter to four P.M., we left Little Marha, moved along the valley almost westward, then ascended a hill of about 300 feet elevation, very

stony; and afterward took a more southern direction, to a caravan encamping-spot on the table-land, which we reached at a quarter to seven o'clock, having made a way of about one hour and three-quarters, in three hours. In the evening, a hot wind blew: the ground beneath us, as we lay stretched upon it, glowed almost like an oven.

We set off at half-past three this morning, and marched stumbling over the stony table-land, till we descended and passed through a ravine, and neared the caravan station Galamo, where we found a few Bedouin huts. General route, south-west. Passed a hill, and came into another valley, where we should have reposed, had we not been encouraged to pursue our journey by the lowering sky protecting us from the burning sun. From Adaita we passed through a grassy plain, in which there were roes and gazelles. From this the road soon led again over a hill, commanding a vast prospect from the summit. Farther on, we entered the vale of Ramudeli, where we encamped. We arrived here at half-past eight, having made scarcely three hours' way in five hours' march. The sun now broke through the clouds, and away went the freshness of the air. We lay down beneath some mimosa trees, and after a while our guide sent his people to go for water; but they returned with the distressing intelligence that they had sought for it in vain. We had taken water in our bags yesterday afternoon at Marha, but it was now consumed, and our guide had calculated on finding

water here. The heat is again oppressive, the thermometer, being now, half-past eleven, at 102°: the same at two o'clock. The heat here is increased by the north-east wind passing over the scorched hills. We found water at last in this vale, for which the Lord be praised!

May 8, 1839—We left Ramudeli yesterday morning at half-past three; at five o'clock reached Abu Yussuf; and toward half-past eight, Gubaad. Yesterday afternoon, at three o'clock, we left Gubaad, passed through Sankal, and a spot where there is a fountain of water, and arrived at Arabdera about eight in the evening. It was too hot, and I was too tired to write. The distance between Ramudeli and Gubaad may be about three hours, and nearly the same between Gubaad and Arabdera. We left Arabdera this morning at three. It is situated on a vast elevated plain, almost completely covered with volcanic stones. Just before sunrise we came to a wide low plain, where we saw some wild-asses grazing, which took to their heels at our approach. At ten we reached our resting-place Daueileka, where our camel-drivers dressed a wild ass which they had killed. In these seven hours we have made about four hours' way. The German hymn, "My life is a pilgrimage," is becoming very familiar to me on this journey.

May 9—Yesterday evening our people seemed to be apprehensive of robbers. They stated that a hostile Kabyla, called Galeila, had gone far away from this part to a watering-place, and that consequently we could not proceed thither; the more so, as the friendly We'ema

Dankali, who formerly had kept them under restraint, had removed from among them. This morning we started at sunrise, a quarter before six; and after a short march on the plain west-ward, ascended a pretty high eminence, called Mari, southward; and at half-past ten reached our encamping-place on the table-land. The air grew more and more pure and fresh as we ascended, and I felt rather refreshed than fatigued when we arrived on the plain. Thermometer 90° at half-past ten: at eleven, 93°: half-past twelve, 97°: at one o'clock, 98°. Mahomed Ali says he has received news that his relations have left Errer for want of rain, and have removed towards the north.

May 10—Yesterday afternoon, at twenty minutes past three, we set out from our encampment on Mount Mari, and descended a low terrace; then marched on a wide undulating high plain, over loose stones, without a vestige of a path, our guides at a great distance in front, till, after sunset, we reached a declivity, the descent of which was not a little dangerous. Several times the camels could hardly move forward, terrified by the dismal abyss on the right; while the darkness of the night rendered the path under our feet almost undiscernible. At length we reached an eminence at the foot of the mountain on its western side, and there halted, on a stony spot, where the Bedouins used to enclose their herds between loose walls, to keep them from beasts of prey; although there was no fuel to light a fire, nor water to drink. This morning, we

started off at a quarter before five. When the moon is in the wane, we have in general observed the maxim to rise with it, and prepare our breakfast, and then to proceed while the camels are loading. We descended the remaining declivity, and came to Ahull, where we found four or five hot springs, probably sulphureous. Here we took in water. After a stop of about an hour, we prosecuted our course through a large plain, extending south-east and north-west: our route lay south-west across a plain. We afterward passed over a little eminence covered with volcanic stones, called Lukki, which is nearly flat on the top, as are most mountains we have passed on this journey. After half-past nine we arrived at a tree, beneath which we reposed. From this spot we have an extensive prospect before us toward the south-west and west: the country is nearly level, with the exception of some low hills in the vicinity, and two or three higher ones at a distance in the west —the mountains of Argobba, and perhaps of Shoa. Thermometer now, at half-past eleven, at 97°. Left Lukki at three P.M., and ascended the plain, which was overgrown with grass, in a south-western direction. Mahomed Ali saw a hyæna on the road, and a dark grey snake of considerable size. We marched till nearly seven o'clock, when we rested on a level spot in the plain of Killele.

May 11—We started at one in the night, in order to make a good journey to-day; but we had not proceeded far, when we and our animals got into the mud.

The rain which fell here yesterday, on the clayey soil, has changed it into mud. However, as we turned as far as practicable to the west, we soon reached a dry spot; and thence took a more northern course, till we met with a new difficulty, and lay down to await day-break. Toward sunrise we noticed several herds of cattle in the valley, and a relation of Mahomed Ali, with a Somali, came to salute him. At half-past seven we set out again, first north, then north-west, then west, and passed two large herds of fine cattle. Here we drank water and filled our leather bags. After another hour's march, arrived at Barudega, where we rested under a tree, but were annoyed by insects. By half-past eleven the heat rose to 103°: toward one o'clock a shower fell, and reduced the heat to 95°.

May 12: *Lord's Day*—Yesterday, at half-past three P.M., we left Barudega, and, pursuing our course south-west through the plain, drew near a low ridge of mountains, stretching south-east and north-west. Toward eight, we came to a place with trees, brush-wood, and water, where we halted and passed the night, as we could not now reach Gaiel, the village of Mahomed Ali's uncle, the Chief of the Debenik We'ema. No sooner had we laid down, than Ernst awoke us, and in a great fright took up a sword and musket, pointing at a beast of prey which he said had come near us, and which he thought was a lion. As it immediately began to howl, we discovered that it was a hyæna. Warkieh now kept watch, but soon feel asleep. When we awoke

in the morning, we noticed the traces of two hyænas, which had crawled about our camp and close to our beds. Mahomed Ali, having been awakened by their noise, had chased them away by throwing a stone at them ;—a new evidence this, of the hand of God guarding us against such dangers, and the presumption of the flesh in fancying to be able to guard itself.

It is already the third Lord's Day of our journey from Tadjurra, and the sixteenth since we left Cairo. To us it is indeed a great privation to be shut out from celebrating it in commnnion with our Brethren—wandering about as strangers in Mesech, and our souls often longing in a strange country for the courts of the Lord. However, we are pilgrims for Him, and are persuaded that He will amply compensate us for our actual privations. Would that our present conversation were more sanctified ! We shall probably stop here to-day : either the people of the village are unwilling to receive us, or our guide has so agreed with them, that they come out to him, instead of our going to them. We do not lose much by not being among them, but perhaps escape their curiosity, and thus gain more quiet, which we desire, on the Lord's day.

The heat threatens to become excessive again to-day : about half an hour ago the thermometer showed 93° ; and now, a quarter-past ten, it is at 98°. At half-past one it rose to 107°: and at two to 108°. Mahomed Ali's uncle, to whom he had sent a few days since for some camels to assist him, had been out to meet us, with

a horse or mule, and some soldiers; but as he went the right road, and we travelled on a bye-way, he had missed us. Thermometer, at a quarter-past three P.M., 108°.

May 13, 1839—Yesterday evening, after long vacillations, Mahomed Ali at length resolved to go into the village. We started at about half-past five, and entered the village, which was only a quarter of an hour's distance from our camp, and seated ourselves in front of the house and stable of the Dankali Chief, the uncle of our guide. At this moment we are thronged by men and boys of this country, whom curiosity has attracted to see us. Thermometer, at a quarter-past seven, 82°: at half-past eight, 85°.

The name Adaiel, for the Dankali people, is the Arabic mode of calling the whole by a part. It is derived from Ad Alli, one of the Kabyles of the Danakil, to which the Sultan of Tadjurra belongs. The chief seat of this tribe is in the neighbourhood of Shoa; but the greater part is dispersed among different other tribes. Formerly it was probably the most powerful of any, and gave the name to the whole of its former dominion. Apparently, the most powerful tribes at present are the Mudaitus and Debenik We'ema. The former have their chief seat in Aussa, and sometimes get in collision with the We'emas and the rest of the Danakils. They are seemingly more numerous and powerful than any other Dankali tribe. The name Dankali is Arabic: they call themselves Affar. Ther-

mometer, at half-past ten, 98°: a quarter-past eleven, 105°: at noon, 105½°: seven minutes after one, 108½°: a quarter before two, 109°: half-past two, 110°: at three, 106°. For the last few days we have generally had several whirlwinds in the afternoon. When at Lukki, we observed many about noon; it then rained in the afternoon.

May 14, 1839—We set off from Gaiel, and ascended an eminence about two hours from Gaiel, in a south-west direction. Here we encamped near the watering-place Alibekelé, where the herds of cattle belonging to the Bedouins of this region assemble to drink. Thermometer, a quarter-past two, at 103°: a quarter to three, 101½°: then 101°, as a thunder-storm is approaching: at three, 99°.

May 15—We did not leave Alibekelé, as Mahomed Ali sent this morning for his father, because there is plenty of water here, but none at the place of his residence. The trade in these countries is carried on by barter. What they call Nile stuff, that is to say, blue-dyed bad bafta, and grey Indian Kosh (linen), are given as money for larger articles. Sixteen native yards of the latter are required for a dress: the former is used by the women to cover the head. For Kosh we bought a sheep; for Nile stuff, butter; and for pepper and needles, milk. Thermometer, at a quarter-past seven A.M., at 87°: ten minutes before eleven, 99°: a quarter-past eleven, 102½°: a few minutes after, 106°.

May 16—Every night we are visited by hyænas, which generally venture close to our beds; but although we have kept watch several times, we have not yet succeeded in killing one. Our guide, Mahomed Ali, asserted yesterday evening, that leopards never inhabit the same region with hyænas. As we contended against this, he related, that, in his travels, he once saw a leopard with a sheep in his jaws, encounter a hyæna: the leopard fled to a tree, and the hyæna, unable to follow him, kept watch beneath. At last, the leopard, seeing the people coming at a distance, came down; when the hyæna fell upon him, and tore him and the sheep to pieces, which were found by the people when they arrived at the spot—the hyæna having taken to flight at the approach of men. He assured us that hyænas are much stronger than leopards; but that they flee from man: whereas leopards attack man, although they never make head against a hyæna. This may serve to confirm a fact which the Rev. S. Gobat is said to have related among his friends, as an instance of a remarkable deliverance when he slept between a leopard and a hyæna, both at a short distance from him: the hyæna having restrained the fierceness of the leopard during the whole night. In the morning, he said, he threw a stone at the hyæna, whereupon the leopard went away of his own accord.

Regarding the Issa Somals, both Mahomed Ali and Ali Arab stated that they are malicious—that they

steal and murder. Sometimes two or three of them go on a robbing expedition, and providing themselves with victuals for several months, secrete themselves in ambush along the road, and lurk for travellers who may happen to separate themselves from the caravan, to assail and kill them. They are on pretty good terms with the Debenik We'emas; who, however, are on their guard against them. They serve the Alla Gallas as leaders against the Danakils, when not in hostility with each other. They say that the Alla Gallas, through the midst of whom we have to travel for four or five days, are a very dangerous people.* Ali related that on a journey through their country, their caravan having encamped, with their arms in readiness, and while keeping watch, late in the night they observed a single Galla approaching their camp, crawling on his belly, and in the act of raising his lance to kill a man of the caravan. They then rose to seize him; but he escaped.—Bows and poisoned arrows are still in use among the Somals. Fire-arms are yet little known among these savages. When Brother Krapf fired his pistol, they screamed, and stooped down. They are bigoted Mahomedans. Yesterday, one of them came into our tent to look at our things. As he was prevented, he pronounced the words, "La illaha ill'allah," which I repeated after him. He continued, "Wa Mahomed Russul Ullah," repeating it several times, as he saw that I did

* The sequel shows, however, that this was not the case.

not say it after him. Then I said, "Wal Messich ibn Allah." Upon this he rose, and went out. Mahomed Ali several times expressed his surprise that the Ulemas at Cairo had not persuaded us to become Mahomedans. The principal seat of their learning seems to be Aussa; where they say several Ulemas reside, whose learning, according to Ali Arab, is as the sea. Thermometer, at six in the morning, 78°: at eight, 86°: at nine, 88°.

Yesterday we were again permitted to experience that the Lord was with us in His Spirit of discipline, purifying our conversation and common relationship. May He ever rule among us, and never withdraw His grace from us!

About an hour ago, Mahomed Ali's father arrived on a mule, and without escort. He has not yet been in our tent; but has sent us a handful of coffee-seeds, with the message, that we should prepare some coffee, as he would drink it with us. Thermometer, at a quarter-past ten, 94½°: ten minutes past eleven, 100°: at noon, the sky overcast, 98°: at one, 105½°: after ten minutes more, 107°.

May 17, 1839—We left Alibekelé yesterday afternoon at three, ascending westward, and in half-an-hour were overtaken by a shower. After stopping till it was nearly over, we made our way with difficulty through the mud. Toward seven we arrived at a spot called Adaito, where we passed the night. As my coverlet was quite soaked through, I had to make the best of

my shirts and sheets during the night. The father of Mahomed Ali brought us milk, which was quite a refreshment. We started this morning about seven. Our course lay over a stony plain with much grass, on which we saw many herds and singing birds. At half-past eight we reached Hasnadera, the residence of Sheik Ali, Mahomed Ali's father, where we halted. While pitching our tent, some children brought us grass to strew beneath it, for which they begged coral. When the tent was erected, a bag of curdled milk was brought to us. We shall stay here at least this day; and then a new period of our journey will probably begin with our new guide. The Lord be praised, who has helped us thus far! Though not without troubles, yet we are still spared; though not without sins and temptations, yet with obvious proofs of His continued favor and mercy we have got on hitherto.

On the road this morning, I stayed alone with the Lord, and stood before Him, like Jacob of old at the ford of Jabbok, and He blessed me.

Yesterday evening we saw the mountains of Horror before us, toward the south-west, covered with clouds. The town of Horror is said to be only two and a half days' journey distant from this. We are already in the neighbourhood of the Alla Gallas; who have expelled Sheik Ali Abé from Errer, and spread themselves as far as that district. Terrible people! seeking their honour in murder! On asking our guide yesterday, why the Gallas kill people, whether for booty or otherwise,

he said, "Their only honour and riches consist in the number of their slain enemies. In other countries, one inquires after the wealth, rank, or condition of a person, in order to honour him; but among the Gallas one asks only how many men he has butchered." Why should we withhold the Gospel of mercy from these wretched slaves of Satan? Within two days more we shall reach them; and five days it will take us to pass through the midst of them, before we come to the Hawash. Thermometer this morning, at half-past nine, 90°: near ten, 94°. The We'ema Danakil maintain about 100 Somal bow-men, who have been taken from various Somal tribes, and are now naturalized among them: they still preserve, however, their Somal tongue, and marry among themselves, without intermixing with the Danakils. The Danakils regard shooting as unlawful, and therefore employ the Somals in it. They seem to carry on bloody wars sometimes among themselves. The same is also said of the Somals. Thermometer, at a quarter-past twelve, 104°: a quarter to one, 107°: at two, 110½°.

May 18, 1839—Yesterday evening, Mahomed Ali endeavoured to procure an additional camel; saying, that the four we had were not sufficient as we should henceforward travel quicker. This morning, at half-past six, we set off from Little Hasnadera, and continuing our course south-west over the plain, which was gradually rising. We reached Great Hasnadera at half-past ten, where we halted, as Mahomed Ali said

that we were to pass the night here. Thermometer at half-past two, 106°; sky overcast.

May 19, 1839: *Lord's Day*—On this day, European Christians commemorate the effusion of the Holy Spirit, and the Church is refreshed here and there by a new outpouring of the same; while we here at Mullu, about an hour and a half west from Great Hasnadera, our present place of repose, must pitch our tent in Kedar. May the Lord pour also upon us a shower of mercy, and revive the scorched soil of our hearts! O that the blessed stream from the heavenly altar may also flow to this dead sea of nations, and renew them!

Yesterday evening, at ten minutes before six, we left Great Hasnadera; and moving westward, over very stony ground, reached Mullu, where Shiek Ali has his chief residence, at half-past eight. Mullu is nothing but a vast plain covered with stones, with here and there a little verdure and a few mimosa trees, and some scattered sprig hovels. A cluster of such huts form something like a village. As our guide, Mahomed Ali, declared he would stay here to-morrow, and we are to pursue our road, we are writing Letters to go by him. Hitherto I have travelled on foot; but as a mule has been offered me to-day by the old man for fifteen dollars, to be paid for hereafter, I have accepted it for myself and Warkieh, as he also begins to find walking difficult.

CHAPTER III.

TAKE LEAVE OF MAHOMED ALI—DEPARTURE FROM MULLU—NOTICE OF A SKIRMISH BETWEEN THE DEBENIK WE'EMAS AND THE MUDAITUS—ARRIVE AT METTA—LEAVE METTA, AND ENCAMP AT HAMUISSA—ARRIVE AT LITTLE MULLU—ELEPHANT HUNTING—DEPARTURE FROM LITTLE MULLU, AND ENCAMP AT BERDUDA—NOTICE OF THE DANKALI TRIBES INHABITING THESE REGIONS—LEAVE BERDUDA, AND CROSS THE PLAIN HALAKDIGGI—ABUNDANCE OF GAME—ARRIVE AT THE RIVER HAWASH—NOTICES OF IT—VISIT TO A LAKE WEST OF THE HAWASH—DEPARTURE FROM MELKUKUYU AND ARRIVE AT THE VILLAGE OF FARRI—DEPARTURE FROM FARRI, AND ARRIVE AT ALUI AMBA—INTERVIEW WITH THE GOVERNOR—DEPARTURE FROM METATIT—ARRIVAL AT ISLAM AMBA—VISIT TO THE KING, AND KIND RECEPTION BY HIM—ARRIVAL AT ANGOLLALA—INTERVIEWS WITH THE KING—HIS DESIRE FOR MEDICINE—BECOME ACQUAINTED WITH MARETSH, AN INFLUENTIAL GOVERNOR OF THE ABEDTSHOO GALLAS—INSTANCES OF THE KING'S SELFISHNESS—DEPARTURE OF THE KING FOR ANGOLLALA—CONVERSATION WITH A PRIEST OF BULGA ON FASTING—ABYSSINIAN CHRONOLOGY—VILLAGES AROUND ANGOLLALA—EXCURSION TO THE RIVER TSHATSHA—DEPARTURE FROM ANGOLLALA, AND ARRIVAL AT ANKOBAR.

May 20—THIS morning, Mahomed Ali consigned us over to the guidance of his father for the succeeding part of our journey; in which transaction, which was conducted rather formally, Ali Arab acted as Targiman. We separated as friends. The way before us is apparently hazardous; not only on account of the Gallas, whose northern boundaries we shall have to

touch, but particularly on account of the hostile Mudiatus, along whose southern border our route lies. On this account, Sheik Ali declared he would take an escort of his people, for safety's sake. We should have set out this morning; but as there is no water at the next stage, water was sent for, to load a camel. The old man made a strange remark: he said, that the road by which we came was generally destitute of water; but that, on account of our object, no want of water had been permitted on this occasion. Thermometer, at half-past eight A.M., 92°: at one P.M., 106°: at two, 103°.

May 22, 1839—Yesterday, our guide left us: to him we gave letters for Mocha, Cairo, London, Bâsle, and Barmen. We left Mullu about sunrise, and moving south-west over a plain, arrived, at half-past nine, at a place called Wuderdera, about two hours and a half distant from Mullu. Thence we set out at about half-past three P.M., and journeyed south-west till eight, when the old man said we could not reach the water stage, Korde'eti, that night. This morning, half an hour after we started, we arrived at the water stage, Korde'eti, where we took in a supply, and also watered the animals. Proceeding onward, we soon reached the village Korde'eti, and alighted after we had passed it. Before us, to the north-west, we saw the Baadu and Aialu mountains. Those of Aialu are of considerable height. Ali Arab stated, that on some part of these mountains a bloody skirmish had taken place last year, between

the Debenik We'emas and the Mudiatus; in which the latter had 700 killed, the former 140. Mahomed Ali's statement varied in the number: he said, Mudaitus 1500, We'emas 120. In their wars, the Debenik We'emas always make common cause with the Issa Somals against the Mudaitus, in which event the Issa Somals amount to one third of their number. South-west of us is the Gebel Achmar, or the Galla mountains. The land between us and that mountain is an undulating plain, said to extend from the banks of the Hawash as far as Berbera. Thermometer, at one P.M., 110°.

May 23—We remained yesterday at Korde'eti, it being the last place of the tribe of We'ema. Here we drank milk, and our new guide Sheik Ali engaged some people of the place to accompany us; because, he said, the journey before us was very dangerous. We started this morning about a quarter-past five, and descended gradually, in a south-west direction through the valley, till half-past nine; then stopped at the dry bed of a small brook in the plain, along which numerous mimosas were growing, and put up under a large tree of this kind. The name of this stage is Metta. Thermometer, near eleven, 98°. At this very moment we see, at about a quarter of an hour's distance, several whirling columns of dust, like smoke; giving the country the appearance of a manufacturing town with numerous huge steam-engines at work. The air is very hazy; and there is a mist on the ground, seeming

to cover the mountains from top to bottom. Thermometer, at half-past twelve, 103°: wind north-east, warm.

May 24, 1839—We left Metta yesterday at half-past three P.M.; and marching almost west over the plain where we have put up, passed by the village Metta, and afterward saw herds of large and small cattle. After seven, we came to the village Kummi; and about an hour later, encamped near a deserted and ruined village of the Bedouins. Although we were in want of water, and the watering-place, as the people said, was yet at a great distance, still the old man could not be induced to proceed. Consequently, we lay down to rest, and set off this morning at a quarter-past five; and, pursuing our course over the same plain, west-south-west, saw to the left, at a little distance, Mount Afrabat; to the west of which is joined the small mountain Farsis; and north-west of this Mount Assabot; all inhabited by Ittoôs. To the right we saw the high land of Shoa and Efat. The plain on which we travelled terminated in a dale overgrown with grass and trees. Here we passed a village inhabited by Dabanis, and gained an eminence, where we met a woman and her child riding on a camel, laden with her Bedouin tent. She showed us the way to the encamping place of a caravan, which was awaiting our arrival. At about half-past ten we reached this stage, situated near the watering-place, Hamuissa, from which this whole region derives its name; and here we found the caravan. They left

Tadjurra on the day of our arrival there, and did not arrive here till yesterday evening. Our people had long been desiring to join them; and therefore sent word to them yesterday, in consequence of which they said they had waited for us to-day; otherwise, they would have gone on before. We shall now most likely travel together the rest of our journey: our new companions say they will henceforward travel quicker than they have done hitherto. This region abounds with elephants, which come in great numbers to the water in the night, and suffer no man to approach it. The caravan entreated us to shoot them; but we felt no inclination to do so. Thermometer this morning at five, 69°: during the afternoon, 105°. Early in the morning it is very cool: the warm winds generally blow till late in the night.

May 25,—We started this morning at six, and moved nearly due west, over a fine plain full of grass and trees. Since yesterday, we have noticed a large fire on this plain, which is not yet extinguished. On asking the cause of it, they said, that it came of itself. At nine, we put up near the village Mullu; which is called Little Mullu, to distinguish it from Great Mullu. This village is surrounded by very high grass, reaching higher than the head of a man on horseback, and excelling in luxuriance the finest cornfields. It had been agreed upon, that we should repose here for the morning, and resume our journey in the evening, to travel throughout the night, in order to reach the Hawash

soon: however, on arriving, we heard that we were to pass the night here, and not to set out before next morning, as the caravan was in fear of the Gallas. They alleged that a battle was soon expected to take place between the Danakils and the Gallas; and that as the Gallas make their invasions only by night, they chose rather to travel during the day. These people alter their statements so many times, that one cannot rely on them; and by being so apprehensive, give evidence of the truth, that he who does not know and serve the True God, can have no confidence in his ideal God.

To-day we happened to have a little elephant-hunting. Soon after we had encamped, four of these animals, three small ones, and one of a larger size, were seen near the camp under a tree in the grass. The people entreated us for a long time to shoot at them; the more so, as they were afraid of their causing some damage to the men or the beasts. We observed them for some time, from a tree, standing and swinging their broad flapping ears, and throwing up dust with their trunks, as if to defy us. At length, Warkieh, who had been engaged at other times in elephant-hunting, grew impatient, took a gun, and went toward them, accompanied by Brother Krapf and Ernst, who stationed themselves under a tree at a certain distance from the elephants. Warkieh, however, was the only one who could shoot, as the grass was too high for the others. He fired twice with Brother Krapf's double-barrelled gun; and, at the second shot, hit the larger

elephant, who shook himself. Upon this, a smaller one, which stood under another tree, took to his heels; and then all fled away.

This region apparently abounds in wild beasts. We bought a zebra-hide for five needles and a few peppercorns. The zebra was said to have been killed hereabouts; and our people pretended to have heard the voice of one last night. We got plenty of milk to-day, for needles, pepper, and snuff. The people were particularly eager for the snuff. All day we are surrounded by people: their conduct, however, is not at all extravagant. It is a pity that we cannot declare to them the tidings of the Gospel. Thermometer, at half-past four P.M., 102°.

May 26, 1839: *Lord's Day*—To-day we have again had an undesired-for day of rest; as the caravan which we joined the day before yesterday have desired our people to stay here till they obtain some camels, for which they have sent to a neighbouring village. As we objected to staying, our people observed, that we were under some obligation to the caravan, as they had first waited for us, in order that we might travel together through this dangerous country; so we have agreed to wait till this afternoon, and then to proceed, should the caravan obtain the camels or not. They are all in great fear; because yesterday three Mudaitus were here, whom they apprehended to be spies.

The German hymn, "My Saviour receiveth sinners," is now continually uppermost in mind; and it is particu-

larly consolatory for me to know that *the blood of Jesus Christ cleanseth* me *from all* my innumerable *sins* which still cleave to me. To whom could I direct myself, in order to find rest and safety, if this blood did not constantly speak *better things than that of Abel? The whole head is sick, and the whole heart faint.* Sanctification advances so slowly, that it seems rather to retrograde. Nevertheless, the Lord has called me to glorify Him before the world.

The constant necessity of insisting upon the fulfilment of the stipulated agreements with our fellow-travellers, in order to prevent unnecessary delay, gives much nourishment to the natural man, and many occasions for the excitement of unholy passions. This, however, is our consolation, that the Lord is ever ready to receive us back, and does not take away from us His Holy Spirit—the spirit of faith, of power, and discipline.—Thermometer yesterday evening, near nine o'clock, 73°: this morning, after sunrise, 66°. The night was pretty cool, although the day was hot: ten minutes past eleven, 104°. Diseases of the eyes are very common in this country, no doubt occasioned principally by the dust, with which the atmosphere is constantly filled. A strong whirl of dust came about our tent, and overturned it, just after we had left it.

May 27, 1839—Yesterday, at three P.M., we left Little Mullu, and journeyed again over a large plain, which at first we found covered with high grass, and afterward with scattered bushes: the soil on the whole appeared

fertile. Now and then we met also with an elephant. We marched till half-past eight, and passed the night at Berduda—so another part of this vast plain is called. Here several Bedouins had set up their huts, but most of them left again this morning. Some Chiefs of another Dankali tribe—Takil—came to us, to beg tobacco. This, as it appears, induced our old guide Ali to hasten away the sooner. Other Dankali tribes, inhabiting these regions, are the following:—to the west of the We'emas, the Dabanis, who extend very far; in the district of Hamuissa, the Mashaikh and Hassoba, among whom also the Takils live.

We left Berduda this morning at half-past five, and crossed the other part of the plain, Halakdiggi. We saw much game, especially large roes, also two ostriches; and, a little before nine, arrived at a place called Hanni, where we found water and trees, and here reposed. Our people, as well as the caravan who accompany us, are in great fear of an attack, and urge us continually to have our guns in readiness. We occasionally tell them of the necessity of a higher protection; but all men have not faith in such a protection. Our journey is, after all, very tedious and trying. Our course, at present, is almost due west. The night again cool. Thermometer, at half-past twelve P.M., 100°.

May 28—We started at ten minutes past two at night, and marching westward, over a barren part of the plain, soon arrived at Great Halakdiggi: thence we crossed an eminence, shortly after sunrise, from which

the mountains of Shoa clearly presented themselves to our view. We felt our hearts tuned to praise our God, who had mercifully guided us until now, and brought us so near to the close of our perilous journey. From this eminence we descended into the low country of Little Halakdiggi, where our caravan was to halt. Sheik Ali, however, was for going on; and he prevailed. After passing through the valley of Little Halakdiggi, we ascended a hill belonging to the chain of mountains which forms the eastern skirt of the valley of Hawash; then came down into the deep and wide valley of the Hawash, in which we had been able to discern, from the eminence, some parts of the course of this river. At the foot of the mountain the road lay through a forest of mimosa trees, from which our people collected a good quantity of gum-arabic; and then encamped on a spot called Debhille, near which the trees on one side of the valley are hung with the nests of small birds, sometimes forty to fifty on one tree.

May 29, 1839—We started at a quarter-past four this morning, and pursuing a south-west course to the Hawash, reached that river at a quarter-past six, by a road winding through a fine forest, abounding with plants and various kinds of animals. Numerous herds of elephants apparently reside in these regions, as we often found the fresh traces of them on our road. We also heard the braying of a zebra, and the noise of hippopotami by the shores of the Hawash; but saw neither. In crossing the Hawash, I saw some trees crowded with

baboons, an animal I had not seen before in Abyssinia. We crossed the Hawash near Melkukuyu. Although this is the dry season, yet the water was from two to four feet deep. The breadth of the channel is about sixty feet; and the heights of its banks, as far as we could judge, averaged fifteen to twenty feet. Both sides are covered with beautiful forests; the breadth of which however, in this part, is inconsiderable. The river runs north and north-east. We could not ascertain the situation of its source. The shore to the right is inhabited by the Allas, Ittoos, and Mudaitus; and to the left, by the Danakils, who border on Shoa eastward. From this part, where it has the Argubbas on one side, and the Mudaitus on the other, the river flows as far as Aussa; and there collects in a vast plain, probably because the land ceases to decline, and forms a large lake, the waters of which either evaporate, which is more probable, or escape by a subterranean outlet. At this place the water is said to be putrid, to emit an offensive smell, and is disagreeable to the taste; but, on digging near the lake, good water may be obtained. On the maps, which in general mark our road incorrectly, the Ittoos, among other errors, are made to inhabit the western, instead of the eastern shore of the Hawash, south of our route: farther south, the Abarras adjoin them; and still farther, the Allas, and other Galla tribes. At noon, after dinner, we went to see a small lake west of the Hawash, which is about ten miles long and five broad. There we saw as many

as a hundred hippopotami playing in the water. We fired a few guns at them: after each shot, they suddenly plunged into the water; and on coming up again, they blew a stream of water out of their nostrils, like whales, and snorted like horses. There are also many crocodiles in this lake—leviathan and behemoth dwelling together. Our people pierced a crocodile nine feet long, which lay in the water near the shore. This region is very prolific for a naturalist.

May 31, 1839—Yesterday morning, at a quarter-past four, we set off from Melkukuyu, and marched over a hilly track near a small lake, the waters of which have a disagreeable taste and sulphureous smell. On account of its remarkable cleansing quality, our people had washed their clothes very clean in it the preceding day: we could not bestow on it a closer examination. As we proceeded, we first met with a few hyænas, then a zebra, but all beyond the reach of our guns. The region through which we have come is called Dofan. After passing through several forests abounding with game, and rendered lively by the warbling notes of a great variety of birds, about nine we reached a larger lake, in which hippopotami are said to abound; but we did not see one. Its name is Le Adoo (far-distant water). Thence we pursued our road westward, and alighted about eleven at Asseboti, in a large sandy plain full of acacias. Setting out again at half-past three P. M., we left the caravan behind, and encamped in the evening at Atkonti. On the road we saw several

be'ezas, a fine animal of the size of a cow, and shaped like a deer, with horns, not branching, but upright: their flesh is exquisite. This region resembles a cactus garden. We started at a quarter-past four this morning; and after sunrise entered a fine valley called Kokai, with lofty trees, excellent water, abundance of cattle, and a great variety of birds. After crossing several hills, the prominences of the highlands of Abyssinia, which extend from the south far northward, about eight we reached the frontier place, Dinomali; where we were visited, soon after our arrival, by Soliman Mussa, the collector of customs, and Abbagaz Mahomed, the governor of the boundary, who came to inspect our persons and baggage. They were accompanied by Debtera Tekla Zion, the secretary for the salt-trade. During this transaction, the Haji Adam came, the same man whom Brother Krapf had seen last year in Mocha in the character of royal messenger, saying that he was again on his way to Mocha, and had a Letter and a female slave for us: he soon brought both. Our conscience did not allow us to accept the slave, so she was sent back to Ankobar. The Letter was directed to me: it respected the King's and my own former mission; expressed the King's desire for medicine, a gun, masons, &c., and, if possible, my own personal arrival; and contained, at the same time, the promise, that all my wishes, which I should present to the King, should be gratified; but made no allusion to our Missionary labours. This

meeting was quite providential, but connected with no small difficulty to us both. A Letter was now despatched to the King, stating, that the two persons to whom the message of the Haji Adam was directed, had arrived. Quarters were then assigned to us in the village of Farri, till an answer should arrive from the King, when we might pursue our journey.

June 2, 1839—To-day we set off from Farri, and began to ascend the high land of Shoa. We crossed a few promontories and valleys, the two rivers Hatshani and Melka Jebdu, and reached a village and district called Aliu Amba, situated on a steep rock, where we met the first Christian Governor, Yaunatu, who was glad to receive us as Christians. Here we were obliged to leave our companion Warkieh to rest a little till he should be able to follow us, as he had been suffering for several days from great pain in his back.

June 3—To-day we took other porters and asses from this place, Aliu Amba—our journey from Farri being at the King's expense—and ascended the high mountain, on one of the summits of which Ankobar, the capital of the country, is situated. We crossed over a ridge of this mountain, which commanded an extensive view on each side: toward the east, the vast plain over which we had come, and beyond the Hawash; and toward the west Shoa, to a great distance. We went round one side of the summit on which Ankobar lies, and passed through a part of the town. The houses are constructed chiefly of wood, with thatched roofs, gene-

rally surrounded by a garden, and disposed around the cone in a spiral form. The upper part of the town is hedged in with long poles connected by sprigs as by pallisades, and on the top is the King's house, built of stone and mortar, with a thatched roof. The situation, the rich vegetation, in a cool vernal, or almost autumnal, atmosphere, put us in an extasy. The King had given orders that we should be brought quickly to him, and as he was at Angollala, a day's journey from Ankobar, we could not remain. We passed over stony roads, on the side of some mountains, and crossed an elevated valley, through which a crystal rivulet purled which set in motion a mill, the construction of which, had been begun by a Greek mason, named Demetrius, by order of the King, but was not yet completed. We breathed alpine air, and drank alpine water. We then ascended another high mountain, where we met with many alpine plants, and camomile and pennyroyal densely strewed the ground. The top of the mountain was covered chiefly with barley fields, almost ripe for the harvest. We put up at a poor little village, called Metatit, in a straw hut, or rather stable, in which large and small cattle lay mixed together with men, and where the smoke arising from the burning of cow-dung and cane was so offensive, that only the cold without compelled me to sleep in it, while Brother Krapf and Ernst crept into a small round sheep-stall. The thermometer during the night could not have been much above 40°.

June 7, 1839—This morning we left Metatit, and pursuing our road westward, over undulating table-land, halted about one o'clock P. M. in a raised valley near Islam Amba, where the King's tent, of an oblong form, and of black coarse stuff, was already pitched to receive him, who was expected to come this way, and to pass the night here on his journey from Angollala to Ankobar, to a tescar (anniversary) of the death of his father, Wussen Segged, who died twenty-eight years ago. We were not long encamped before we saw a train of horsemen coming down the mountain westward, and in the midst of them the King, over whose head a scarlet canopy was carried. He had no sooner arrived in his tent than he sent for us. We had prepared our presents, and with palpitating hearts entered his tent, where he sat on a small divan covered with silk, and received us with kindness. Our names were already known among his people; and a messenger whom he had once sent with Kiddam Mariam to Gondar to meet us, inquired after Mr. Blumhardt. I first presented to him the Letter of Colonel Campbell, which I had translated into Amharic on board the vessel: he perused it with attention. We then delivered our presents, among which the beautiful copy of the Amharic New Testament and Psalms particularly pleased him. He seemed to intimate, however, that he would have preferred Æthiopic books to Amharic. He asked if we had written and bound these books. He put the same question to Mr. Krapf when

he presented him his double-barrelled gun. We replied, that in our country every one pursues his particular profession, and that our vocation was exclusively the preaching of the Gospel, in which capacity we were alone sent out to this country; but that besides this, we wished also to instruct his people in other useful branches, and were ready to assist such as should require and wish it, with medical aid to the best of our knowledge. We urged, however, that this latter was not our object, except as a means to further the knowledge of Christ. He then ordered all the attendants to depart, and explaining to us his bodily ailments, asked whether we could relieve him. We promised gladly to do for him whatever lay in our power; but added, that the result did not so much depend on the remedies as on the blessing of God, for which we would pray. He then observed, that with regard to our principal object, he would have further conversation with us in future, as there were a great many things to be considered relative to this subject; for the present, he wished only to see and salute us, and was very glad that we were here. He ordered us in the meanwhile to go to our tent and repose, and the following day to proceed to Angollala, where he would see us again immediately after his return from Ankobar. We were gratified with the reception we met with, and although the King did not for the present enter into our principal object, we have sufficient reason to thank God. He commanded his people to serve us, to treat us as his guests and

friends, and to provide us with every thing necessary. He also gave us a servant, who had strict orders to keep off from us all importunate people, that we might not be annoyed in any way.

June 8, 1839—This morning, very early, the King started with his suite for Ankobar, and we proceeded to Angollala, where we arrived at two P.M. Not long after, the King came back, immediately assigned to us a dwelling, and sent us a cow, which we killed.

June 9: *Lord's Day*—Very early this morning we were called by the King, who asked us for medicine. We told him, that our particular business was to teach and preach the Gospel, and that we were no learned physicians; but that if he desired, we would assist him with medicine according to the best of our knowledge. At the same time we took the opportunity to request him to give us a number of boys, in order that we might instruct them in the doctrines of the Bible, and in other useful branches of knowledge. He promised to comply with our request.. We thought it as well to make this application, in order to show him, at the commencement of our stay in his country, the good intentions we have for the welfare of his people.

June 10—Very early in the morning we were again called by the King, who repeated his desire for medical assistance. Our conversation yesterday having turned to geographical subjects, we took with us to-day a globe and maps, to give him an idea of Geography. He was pleased with all that we explained to him; but at last

he said, that he was too old to study such subjects. When we had retired to our lodging, Beru, the favourite boy of the King, came to us and said, that we should not give medicine to anybody, else the people would come and molest us very much.

June 12—This afternoon we made our acquaintance with Maretsh, an influential Governor of the tribe of the Abedtshoo Gallas. As we wish to become acquainted with the Galla people, we were glad to know him. He asked for medicine, which Mr. Isenberg promised to give him, if he would adhere to the diet which he prescribed to him. But as he refused to do this, he did not receive any medicine. The tribe of Abedtshoo has its seat in the neighbourhood of Angollala, from which place it is separated by the river Tshatsha. In the house of Maretsh we met with several boys, one of whom, Wolda Gabriel, expressed his wish to come to us for instruction. We asked him what he knew about Jesus Christ, and why he was called a Christian. He was confused, and said, "I do not know; but I wish to be instructed by you." Mr. Isenberg then briefly related to him the history of Christ. This boy came several times afterward; but at last he excused himself, saying, that he had business in the service of the King, and left off coming for instruction, like many others, who came expecting to receive medicine, clothes, strings of silk, which they use in sign of their Christian faith, scissors, knives, needles, &c. Begging is

not so frequent in Shoa as it is in Tigré; but in general they have the same character.

We have had several interviews with the King the last three days. He wishes to make use of us as physicians, architects, artists, &c. However, we told him that if we served him in these things to the extent of our power, which was very limited, we should do it only for the sake of the Lord and His Gospel; and requested him to give us an opportunity to preach the Gospel, and to instruct the youth. His usual reply is, "I know this, and shall consult with you about it by and bye."

June 13, 1839—This morning we met with the King at the place of judgment. He was sitting on an elevated spot, and the persons, who had complaints or business were standing at the entrance of the King's house. Four Judges sit to hear the complaints of the people, and decide upon them. If their decision should not please the King, he himself decides. In giving judgment, he spends several days every week. Having seen the manner in which the King gives judgment, we were then introduced to his workmen. Blacksmiths, weavers, and other tradesmen are gathered within a large place, where each of them performs the piece of work assigned to him; which, having finished, he is obliged to show to the King, who, if not pleased with it, orders him to improve it. Thus the King could in a short time improve the state of arts in his kingdom, if he had a few skilful tradesmen from Europe.

June 14—16—Since the King gave orders to us not to give away medicine, we have been like prisoners, not being able to converse with any one. However, we yield to these circumstances, if the King will only send us boys to instruct. In the meantime, we are not without business. I am occupied with Æthiopic and Amharic studies, and Mr. Isenberg is writing about Geography. Several days ago, the Alaca (director) of the Church of Medhanalim at Ankobar was sent by the King, to study our language. Mr. Isenberg began to instruct him; but after several lessons, he expressed his wish to be taught Geography. We had rather introduce to him biblical studies; but his mind is still not drawn to the great subjects of the Holy Scriptures. The name of this Alaca is Wolda Serat. It is remarkable, that we should have at first to do with an Alaca of a Medhanalim Church. At Adowah, the Alaca of Medhanalim, was the man who endeavoured to expel us from the country; and in Shoa, an Alaca of Medhanalim is our first scholar. Geography, it is true, is not enough to enlighten the Abyssinian people; but we must act as circumstances require. If we cannot preach the Gospel in a direct way, we must do it indirectly. To the various branches of knowledge, Scripture truth may in many ways be legitimately connected. All is ours, if we are Christ's, who will in His own time open a way for freely preaching His word.

June 17—This morning, Beru, the King's boy, came, asking us, in the name of his master, whether

we understood how to prepare sugar and brandy. We answered as on a former occasion, and repeated our request to receive boys for the purpose of instructing them; and that we would then serve the King as far as we could. Beru went away; but returned immediately to fetch our kitchen-vessels, which the King wished to see. At the same time, he longed for a European dish, and begged us to write down as far as we knew how to prepare one. Having answered that we could not meddle with such matters, we requested our servant to serve the King in this respect. He was immediately called to prepare a dinner. The King is anxious to get from Europeans all that he sees and hears. It is, however, to be regretted, that he only endeavours to consult his own personal advantage and comfort, without reflecting upon the welfare of his people. Well qualified mechanics of all kinds are well received by the King; but they dare not expect European wages. They receive their daily maintenance, but that is all. I am sure that skilful artisans who are real Christians, would render great services to our Mission. How much the King seeks after his own interest, the following instances will prove. No man in Shoa, except the King, is allowed to prepare the Abyssinian hydromel, which is called Zatsh—prepared from water, honey, and a plant, named zadoa. Furthermore, an Albanese, whose name is Johanes, who was formerly a Mahomedan, and turned a Christian in Shoa, built a bridge over the

river Beresa; but nobody, except the King, is allowed to pass over it, even at the rainy season. This year four persons have been drowned in the river. Farther, he levies high customs upon goods. From ten pieces of salt, he takes one; from ten dollars, one is paid to him. By these measures commerce is stopped. Demetrius, a Greek, built a mill; but nobody can use it. These are only a few instances among many others which might be mentioned. But it is to be hoped, that the King will discontinue such measures, when he has become more acquainted with Europeans. At present he is too narrow-minded, following the principles of all other rulers of Abyssinia. In some respects, he is inferior to them; attacking, for instance, a Galla tribe without sufficient reasons, taking their property, and selling the captives as slaves to Tadjurra. He repeats this cruel custom every year, when the rainy season is over. In this manner he has enlarged his dominions. The country which he has taken in war, is said to be thirty times greater than Shoa itself.

To-day I sent the Amharic Spelling Book to the King, which I had finished yesterday. The King wishes for many things from us: he seems only disposed to decline accepting the *one thing needful*. As he intends to set out after to-morrow on an expedition, we have urged him to give us previously a decision, as to how far he would assist us in our work, and to give us four or six boys for instruction.

June 18, 1839—To-day is a festival of the Abyssinians, that of St. Michael. On this day the King gives clothes to his slaves, who are several hundreds in number. Many persons came before our house, begging for clothes. We offered them bread, which they refused to accept: others begged for medicine.

June 19—On learning that the King is about to leave Angollala, we repeated our request for boys to instruct them. He sent word, that he would send them from the city he intended to build in the tribe of the Abedtshoo. Bekoo, the Governor of the Galla tribe, called Adai, applied for medicine, being tormented, as he imagined, by a bad genius. Mr. Isenberg bled him, after which he felt better; but he soon fell back into his former state, which increased so much, that his people were compelled to tie him.

June 20—This morning the King set out to build a city. We took leave of him on the road. Observing us, he stood still a moment, and said, "How do you do?" We praise God that He has disposed the heart of the King toward us. Before he left Angollala, he sent his boy several times, who said, that the King considered us as his relations: yea, as brethren; and that, henceforth, we should make him acquainted with all our requests, and he would attend to them. Knowing the expressions of the Abyssinians, we do not lay too much stress upon them; however, we see his good feelings toward us. He has sent to us from time to time, a sheep, or a cow, or something else. As all the people of

the King are obliged to go with him, several boys, with whom I had begun to read the Gospel of St. Matthew, have left our instruction. Knowing how little can be done in instruction, if boys are not continually with us, we urged the King many times to send boys with whom we could begin a regular course. The Alaca Wolda Serat comes every day, being much pleased with Geography. He is possessed of a good memory, and of much understanding; but his heart is still far from the truth of the Gospel.

June 21—To-day it rained for the first time since our arrival in Shoa. Strong whirls of dust had predicted its approach. We learned to-day, that the King is building a city, which he intends to call "Salaish." When he builds a new city, he causes a long trench to be dug around the place where he wishes to build; then constructs a wall, builds several houses of wood, and delivers the city to a new governor, having with him a number of soldiers. In this manner, the King intends to secure his frontiers against the inroads of the Gallas. Thus Angollala itself has arisen. New settlers arrive, a church is built by the King, and a large village is seen in a short time.

June 22—This day is the feast of Kidan Meherat. Several learned Abyssinians say, that God appeared in paradise before Mary, and made a covenant with her, in consequence of which she should redeem the world. Others say, that Christ made this covenant with His mother, in the month of February, during the time of

sixteen days. How little do this people know of the real covenant of grace, which God has made from the beginning with mankind to bless it in Christ!

June 24, 1839—This morning I requested my mule from Ayto Melkoo, the master of the horse; to whose care the King had committed our mules. He refused to send it however, without having a special order from the King. Thus we are not masters of our property. Every thing, even the most trifling, is subject to the will of the King. A cup of wine cannot be given to a foreigner without his command. He has at present about two hundred persons, who receive their daily maintenance from him. The daily maintenance is called Dirgo.

June 26—The Alaca Wolda Serat told us this morning, that the Abyssinians are of opinion, that St. Matthew wrote his Gospel in Hebrew, St. Mark in Latin, and St. Luke and St. John in Greek. He then asked, whether we believed that Adam was seven years in the garden of Eden. We replied, that we did not know, as the Scriptures say nothing about it; and that we did not acknowledge their book Senafehat, on which that opinion rests, as divinely inspired. We took this opportunity of showing the great difference there is between the Word of God, and that of men; and how dangerous it is to mix both together. Our confession that we did not know, and that we are in these things not so wise as the Abyssinians, who have another Bible than we have, confused him very much. When he went

away, a priest of Bulga called upon us, asking immediately—as most Abyssinians do—about fasting. We told him, that we did not forbid fasting, if a man felt himself disposed so to do; that we declared it a great sin, if a man sought for his righteousness by fasting, as our justification comes only from the merit of Christ, which we apprehend by faith, resigning all our own work; and that if we seek our justification before God by fasting and other exercises, Christ would not then be our complete Saviour. The priest answered, "But Christ fasted; therefore we must do the same." I said, that Christ's fasting was meritorious; that He did not command that we in all things should do the same, else we should also be obliged to die on the cross as he had done. We cannot follow Him in all that He did; because He acted, in many cases, as our Mediator; and that what He did as such, we have only to accept with a real faith, and to praise Him for the same. He requires, that we mourn for our sins,—that we seek His grace and the Holy Spirit,—that we flee from all sin, and hate all sinful thoughts, words, and works; because these have caused numberless pains to Him in His meritorious fasting for us. Furthermore, Christ does not require that we should die on the cross, but that we should die to the sin which is in our hearts. This is the real fast and the death which He requires from every believer in Him. We then explained to him Matthew ix. 14—18., which we usually do, if the matter is about fasting, remarking, that a real believer

does not follow the pharisees, who fasted in order to be justified; but that he followed Christ and His disciples—that Christ, the heavenly bridegroom, is in the hearts of believers, and always with them—that they look upon His merits, and know what He has done for them, and therefore they cannot mourn; but that if they mourn for their weakness and sinfulness, they know that they *have an advocate with the Father, Jesus Christ the righteous.* If they mourn that they do not feel the presence of their master—as the Apostles mourned when their master was given into the hands of sinners —they know that He will come again and say to them, *Peace be with you.* When Christ went to heaven, it did not follow that He is not now with us, and therefore that we should fast, as the Abyssinians endeavour to prove by the above-mentioned passage; and that Christ is not far from us, but He is in our hearts, if we accept Him in faith. But the Abyssinians, who have not Christ by faith, mourn as if He were far off, crucifying their flesh, not knowing the joy and peace of Christ; and as if, by the mortification of their flesh, they would produce their reconciliation with God, which Christ had fully effected; that the Abyssinians connect their own righteousness with that of Christ, unite Christ with Moses, grace with the law, and the Spirit with the flesh; and that they are like those who put new wine into old bottles, and new cloth on an old garment, where the rent is made worse; as we see with the Abyssinians, who, though they mortify their flesh by fasting, are

living in all the sins of the flesh—in all fornication and lasciviousness.

June 27, 1839—This day it rained very much. I felt my heart in a confused state, and longed for the grace of heavenly rain.

June 28—I asked the Alaca Wolda Serat about the country of Sidama, mentioned by Mr. Gobat in his Journal. He told me, that he did not know any thing about that country; but that he thought it was Segama, from which country many slaves are brought to Shoa. He then asked about our chronology. I told him that we count 4004 years before Christ. The Abyssinians, he said, count 5500 years before Christ, which they prove from Luke i. 26, *And, in the sixth month, the angel Gabriel was sent from God unto Mary.* I said, that I did not wonder at such an opinion, as the Abyssinians had not a sound exposition of Scripture to rely upon, as they either followed human books, or wrested the sense of the passages of the Bible. I then referred him to the genealogy in Genesis v.

June 30: *Lord's Day*—I went this morning to the church. We think it necessary to go often, partly that they may not accuse us as despisers of their church; partly to become acquainted with the people and priests; and partly that we may become well acquainted with the manner of their worship. On coming to the door of the church, I was obliged to pull off my shoes. Having entered the church, I was requested to sit at the side of the Alaca, and received a long stick, which

the priests carry with them, and on which they lean in church. All that they do in church, is to make a terrible bawling, which they call singing. Their hymns are contained in a book called Degua, which book is composed by an ancient teacher of their church, whose name is Fared, from Samien. In singing, they frisk and dance, beat together with their sticks, then with cymbals and drums. Their bawling is interrupted by reading a portion of Scripture. In fact, the whole seems to be rather a play than worship.

July 1, 1839—Very early this morning, I heard a loud cry in the neighbourhood of our house. On asking what it was, I was told, that there were several persons who wished to make their complaints known to the King. They cried, Abiet! Abiet! It is the duty of the King's counsellors, who are called Wanberotsh, that is Deputies, to carry the complaints of the people before the King. In general, the four Wanberotsh decide themselves; but they must always bring their decision before the King, who in other cases, relies upon them as his Deputies. With the cry, Abiet! Abiet! the Abyssinians connect a strange story. They say that the devil, on the day of judgment, will cry in the same manner; when the Lord will ask him what he requires from Him. The devil will answer, that the angels have taken from him a number of souls who belonged to him; when the Lord will ask him their names, to which he will reply, "I do not know." The Lord will then answer, "If thou dost not know the name of the thieves, I cannot help thee."

Since the King returned to Angollala, several boys have returned to us for instruction; but the King did not perform his former promise of sending boys.

July 2—This forenoon, a servant of Berkie, the Governor of Bulga, came to us asking for medicine. His master is a Gebi, that is, a favourite of the King. Bulga is a considerable city on the southern frontiers of Shoa, and the capital of the province, which is called Fatigar on our maps. It is a day's journey from Ankobar to Bulga. How slowly our work is going on! The people are seeking help only for the body, without reflecting much on the salvation of the soul. We take refuge in the precious Word of God, and hear the Prophet complaining about the same. *I have laboured in vain, and have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.* Isaiah xlix. 4.

July 5—We were called by the King, begging us to give him a medicine which should secure him against being wounded in war. We replied, that we did not know a medicine of this kind; and that our people obtained victory by trusting in God, by keeping a good discipline in the army, and by employing skilful commanders. This caused a short exposition respecting military exercises in our country. He was much pleased on being informed about the formation of our quarries. The conversation then turned to the subject of our steamers, locomotives, and rail-roads. He expressed

his astonishment at these works of human hands. After all, he applied for magic sentences against sickness. Mr. Isenberg replied, that this was a great sin, and entirely useless; and that it was the duty of every sick person to put his confidence in God, and to use such remedies as God has given to men.

July 6, 1839—A man from Tigré, whose name is Akaloo, called upon us this afternoon. He has been several years in Shoa, and is often sent by the King to Gondar, and other places of Abyssinia. I learned from him, that in the neighbourhood of Ankobar, in a grove, there are a number of persons, about forty, who are followers of a sect called Tabiban. I suppose that they are Jews, of the sect of the Falashas in Amhara. The people of Shoa are in great fear of them, like the people of Amhara, who consider the Falashas as sorcerers. Every skilful man in Shoa is called Tabib. I shall give more information of the Tabiban hereafter.

July 7: *Lord's day*—The Lord was near to my heart this morning in reading His Word. Though we are without the blessings which our European brethren have on this day, yet the Lord is not far from us when seeking after Him in humble prayer and meditation on His Word. The Apostle John, who was banished from the society of his brethren to the desolate Isle of Patmos, *was* there *in the spirit on the Lord's day.*

July 8—On inquiring this afternoon after the names

of the villages around Angollala, I received the following information: 1. To the west is a village called Tsherkos. 2. Tophit to the north. 3. Daletsha to the north-east. 4. Koni biet, where formerly Gallas have been, who were converted by the present King of Shoa. 5. Mutingensa. As nobody was with us, I began to read the Introduction to the Holy Scriptures, published by the Rev. Mr. Huber, of Basle. A well written book of this kind in Amharic would be very useful to us. I may also remark, that a number of well written books in Amharic would be very desirable. It is not sufficient to put the Bible only into the hands of the people; they are in want of books to illustrate its doctrines, else they read it only in the false light of their traditions. If Messrs. Isenberg and Gobat could be charged by the Committee during their stay in Europe, to satisfy this want in some measure, a great service would be rendered to the Mission in Shoa.

To-day it is one month since our arrival at Angollala, and to-morrow the King has settled that we should go to Ankobar. To-morrow we shall probably go as far as Debra Berhan, and from thence to Ankobar.

Since I wrote the preceding, the King has employed me in instructing Alaca Serat—chief of the Church at Medhanalim, in Ankobar—whom he sent to us instead of the boys we had applied for, requesting us to instruct him. Upon asking the Alaca what he wished to learn, he said that he wished us to teach him our language. I began therefore teaching him English;

but then I discovered that his next object was merely the learning the names of the letters in the Amharic alphabet. Those names are given in Ludolf's Grammar, but are at present very seldom known in Abyssinia; so that it appears to them a new thing. After I had given him those names, I took the Bible to read with him. He then said, he knew that: he wished to learn something that he did not know. I then began instructing him in geography, for which purpose I commenced translating Frank's Geography, contracting some parts, and enlarging upon others; giving the Alaca, every day, one or two lessons in geography, and a few lessons in English. He takes an interest in geography. In the translation, I have arrived at the end of Europe; and in teaching, I am come to Prussia. I endeavour to render even this a means of communicating the Gospel to him, continually praying that the Lord may open his eyes: it is difficult to penetrate through the thick veil of his mind. When treating on parts of the Scriptures, he has always several explanations at hand; so that the word does not impress him. At the same time he is *rich, and increased with goods, and* seems to *have need of nothing.* May the Lord open his heart!

A Tigrean, of the name of Akaloo, frequently comes to us, saying, that he wishes to learn; and expressing himself ready to accept every thing good that we may say to him. Yesterday and to-day the Lord enabled me to lay before him the subject of his salvation:

yesterday, by removing every pretext for excuse, and applying the parable of our Lord on the talents entrusted; and to-day, by especially urging on him the necessity of a real conversion, and of prayer to God for the enlightening of his mind.

As for the King, he continually gives proofs of his good will toward us, showing at the same time, however, that it is in his temporal interest that he wishes to profit from what we know of the arts. On this account, he has several times applied to our European servant to try what he knows. My knowledge of medicine does not entirely answer his desires, because he cannot take his usual diet when using medicine; nor does he receive any charming promises from me: on the contrary, he is told that the practice of medicine is with us only an incidental thing, not our chief object, although we have gained his confidence from some successful cases where we had administered medicine to others. At our last interview with the King, he promised, at our request, to send us boys to instruct them when at Ankobar. Our chief endeavours are directed to our calling as Missionaries, and therefore we have been able at present to make but few enquiries into the nature of the country. Our external condition is rather singular: the King treats us quite as his guests, sending us daily our maintenance into our house, and has ordered our Guardian* to keep all

* The Minister of Foreign Affairs, as you would call him, of the King of Shoa, has about 300 men in his service, who are to serve foreigners, and to be employed in messages for the King. These men are called Af-

troublesome persons away from us. By this means we are not molested by disagreeable calls; but, on the other hand, we are also prevented from frequently preaching the Gospel *in season and out of season.* We have, however, obtained a promise from the King, that such persons are not to be prohibited who express a desire to be instructed by us.

The air here is pure, and the climate very fresh: the temperature varies from 47° to 60° Fahrenheit, and since the middle of last month we have had rain once or twice every day. At that time the King went to Salaish, where he made the first preparations for the building of a new town, remained there one week, and then returned hither to Angollala.

The language of this country has some dialectical difference from the Amharic, as spoken in Amhara and Tigré, several sounds being different, and several words having a different signification. I write as much as I can of the Dictionary, noting down the differences.

July 11, 1839—The Tribes of Gallas to the south of Shoa, which are tributary to the King of Shoa, are: 1. Abedtshoo; 2. Adai; 3. Soddo; 4. Abbo; 5. Seban; 6. Tshidda; 7. Afsala; 8. Golan; 9. Mesta; 10. Maitsha. Betsho and Ferrer, which are in the south, are not tributary. Thus I am informed by the son of Bekoo, Governor of the tribe Adai.

July 12—This afternoon we went on an excursion to

frotsh—Affro, in the singular, which I have rendered "Guardian," not having been able to ascertain the exact meaning of the term.

see the before-mentioned river Tshatsha, situated about four miles from Angollala. We saw one of its cataracts, about seventy feet in height. On the way I saw, for the first time, Enset, a nice plant, which is described in Bruce's Travels. The Abyssinians use it in baking bread, which is wrapped in it, and gives to it a particular scent, which I do not like. The water of the Tshatsha runs in a deep dale between two mountains. The rivers Beresa and Tshatsha are said to go to the Nile. The Tshatsha separates the Gallas from Shoa. Thus we are on the frontiers of the heathen. The Lord grant that this heathenish nation, which has its seat in the centre of Africa, may soon become a people of God! I humbly and urgently beg the Committee to give their helping hand to this nation. The way to a great part of the Gallas is accessible since the way to Shoa has been opened. The access to the Gallas is easier from Shoa than from any other place. We know about forty tribes of them by name. A great number of them are tributary to Shoa. The Gallas are in a low state of heathenism. They have not priests, like other heathens; but are opposed to the introduction of a new religion. They know only about a Being, whom they call Wake. They have no system of religion. On particular occasions, they sacrifice a cow, or sheep, to the Wake; but they are not directed to do so by priests: it is a free-will offering. The language is common to all Gallas. All these things seem to facilitate a Mission among them. A particular reason for attempting a

Mission among the Gallas is, because we do not know what may be the result of our Mission in Shoa. There is a village, called Tsherkos, on the Tshatsha, where, four years ago, the Christians were killed by a Governor, who having fallen out with the King of Shoa, raised the Gallas against him. At first, he attempted to assassinate the King; but his son detected the profligate design of his father before it was executed.

July 13, 1839—To-day is the feast of the Abyssinians, called Sclassie, at which time the King returns to Ankobar. We were therefore ordered to set out from Angollala. We left this place with mixed feelings. On the one hand, we praised God that He had inclined the heart of the King of this country toward us; and, on the other hand, we were dissatisfied with the little work which we had been able to perform in our holy object. But *we walk by faith, not by sight.* We hope that our means of usefulness will increase at Ankobar, and pray the Lord to open us a door to preach His Word.

We set out from Angollala about ten o'clock; but being unable to reach Ankobar, we passed the night in a village called Metatit, on the Chacka mountain, about five miles from Ankobar. An old man received us into his house, in which men and animals were living together, and in a smoke which nearly suffocated us.

July 14—This morning we arrived in safety at Ankobar. As we were about to enter the town, we were stopped by the people of the Governor, who told us that we must wait till the Governor had been informed

of our arrival, and had given orders for us to enter. A foreigner cannot enter Ankobar without having received orders from the Governor. A messenger afterward came from the Governor, and conducted us to our dwelling.

PART II.

RESIDENCE AT ANKOBAR.

CHAPTER I.

ARRIVAL OF THE KING AT ANKOBAR—INTERVIEW WITH HIM—PARTICULARS OF THE GALLA TRIBES TO THE NORTH OF SHOA—GUEBRA GEORGIS EXPRESSES A WISH FOR INSTRUCTION—VISIT TO THE CHURCH OF ST. GEORGE—PARTICULARS OF THE KING OF SHOA AND HIS FAMILY—ABYSSINIAN FASTS—ACCOUNT OF THE SECT OF THE TABIBAN—MR. KRAPF COMMENCES A VOCABULARY OF THE GALLA LANGUAGE—ORIGIN OF THE NAME OF ANKOBAR—OPINIONS RESPECTING THE WORSHIP OF THE VIRGIN MARY—CONVERSATION WITH PRIESTS OF DEBRA LIBANOS RESPECTING THE THREE BIRTHS OF CHRIST—SHOAN MEASURES AND RATES OF BARTER—LEAP-YEAR OF THE ABYSSINIANS—PARTICULARS RESPECTING THE GURAGUE COUNTRY—LIST OF ÆTHIOPIC BOOKS—FEAST OF TECLA HAIMANOT—VISIT TO THE CHURCH OF ST. MICHAEL—ABYSSINIANS' NEW YEAR—GALLA TRIBES IN THE SOUTH OF GURAGUE—CONVERSATION WITH A PRIEST ON CHRONOLOGY—STRANGE STORY—VISIT TO DEBRA BERHAN—INTERVIEW WITH THE KING—VISIT TO TEGULET, THE ANCIENT CAPITAL OF SHOA.

July 15, 1839—This morning the King arrived at Ankobar: we paid our respects to him on his way to his house.

July 16—To-day the King sent his boy, requesting to know whether we understood how to stamp dollars. In reply, we begged to be introduced to the King. On

appearing before him, we said, as on a former occasion, that we were messengers of the Gospel interfering with no other business, and consequently were not qualified for coining money; but that if he gave orders, we should be glad to serve him, by writing to our friends in Europe, who would render him every assistance they could, if he did not prevent us from teaching in his country. At the same time, Mr. Isenberg acquainted him of his resolution of leaving Shoa in the month of October, to go to Europe, where he would communicate to our friends the wish of the King. He approved of all that we said. Having retired to our house, the King's boy came and conducted us to another house, in which the father of the King had formerly dwelt. We were very glad of this change, having been much molested by the people at our first house. On entering our new house, a Mahomedan, whose name is Nasir, from a Galla tribe, called Daue, called upon us. He is the son of the Governor of his tribe, whose name is Abbé. He said, that Beroo, the ruler of Argobba, having taken from his father all his land, had fled for refuge to the King of Shoa, who restored him to his former power; but that his country was tributary to Shoa. This man gave me the following information respecting the Gallas dwelling in the north of Shoa. The capital city of Beroo, the ruler of Argobba, who is dependant on Gondar, is Aineh, on the Tshaffa river, which is called Berkona by the people of Shoa. The Tshaffa comes from the west, and sends its water to the

Hawash, in the country of Adel. The Tshaffa river—so called by the Gallas—separates the northern Gallas from Shoa. There are the following Tribes: 1. Daue; 2. Wollo; 3. Wara; 4. Gaffra; 5. Wotshale; 6. Sako; 7. Bottollo; 8. Tehuladere; 9. Gille; 10. Assallo; 11. Assubo; 12. Lagagora; 13. Gama; 14. Sagambo; 15. Kallola; 16. Fetshoo; 17. Ittoo; 18. Karaiu; 19. Arrusi; 20. Tcherker. The last four Tribes are in the east of Shoa.

Nasir had a Christian boy with him, who wished to be instructed by us. The name of this boy is Guebra Georgis, about fourteen years of age. His father is a Debtera—a learned Abyssinian—whose father, Tecla Haimanot, was Alaca of the Church of St. George. I received a good impression of this boy on my first conversation with him. He is the only boy who has a real desire for instruction. He has a good understanding. His father intends to make him a priest, and to send him to Gondar to be ordained when the Abuna comes. If his heart should be changed by the Holy Spirit, he would become very useful to our Mission. From other information, I learned that the Tshaffa and Berkona are different rivers, which having joined, flow to the Hawash.

July 18, 1839—To-day I commenced instructing Guebra Georgis: I began reading the Gospel of St. Matthew with him.

July 22—In reading with Guebra Georgis, I have got as far as the middle of St. Matthew's Gospel. I have also commenced instructing him in Geography.

To-day is the feast of Mariam. This evening a boy, about nine years old, came to our house, saying that his father and mother were dead; that his father had left him only two pieces of salt, which the people of his house had stolen from him; and that the people, instead of returning his property, had driven him out of the house. Being disappointed of getting boys from the King, we were resolved to receive all who had a real desire for instruction.

July 28: *Lord's day*—I went to the Church of St. George, and gave a copy of the New Testament to Alaca Wolda Hanna, who thankfully accepted it.

July 29—To-day was a great Tescar in honour of the father of the present King, who died twenty-eight years ago. On this occasion the priests pray in the Church; and having finished their ceremonies, eat and drink as much as they like. We saw the tomb of the late King. There are a great many images, representing the achievements of the King, and the Gallas whom he himself had killed in war. Buffalos, lions, and leopards, which the King had shot are also seen. The present King had a painter from Gondar to execute these paintings in the Abyssinian style.

July 30—This morning the Tabot-Altar—was brought with shouting into the Church of Tecla Haimanot, built by the present King. This is the second church which the King has built at Ankobar. Having yesterday taken another boy into our house, a little disturbance arose to-day. Serta Wolda, to whose

care the King commits strangers, having been informed that we had received a second boy, repeatedly charged our servant to prevent persons coming to us. We immediately informed the King of these proceedings, and we had the pleasure to receive his orders, that nobody who wished to be instructed should be hindered coming to our house. Since that time the number of our scholars has increased.

I finished to-day the physical part of Geography with Guebra Georgis. He is much pleased with Geography.

August 1, 1839—Since I was in the Church of St. George several priests have visited us to talk about religious subjects. Indeed most of the persons who have come to us for that purpose are of that church, the reason of which may be, that half a year ago, Alaca Melat was dismissed by the King in consequence of the disputes about the second and third births of Christ. The people of St. George believe in two births.

August 4—This afternoon I made the acquaintance of a man whose name is Arkadis. His business is to instruct a number of boys—about 100—in singing. Desiring to get access to his scholars I endeavoured to gain over this man to me. He promised to send his son, about seventeen years of age, to be instructed. The instruction in singing is given in conformity with the book of Fared. If a boy does not like instruction, he is punished by his parents—a custom in Abyssinia. What a great blessing these boys would become to their country, if they were instructed in the pure knowledge of Christ!

August 5—A man of our house gave us this morning the following information about the King and his family. Sahela Selassieh became King of Shoa when twelve years of age, and has now reigned twenty-seven years. He is the seventh king of Shoa. The following is the line of the kings of Shoa: 1. Nagath; 2. Sebashi; 3. Abie, who took Ankobar in war from the Gallas; 4. Amaha Fesus; 5. Asfa Wassen; 6. Wussen Segged; 7. Sahela Selassieh, the present king. The King has ten daughters by several wives. By his first and favourite wife, who is called Besabesh, he has a daughter and two sons. The eldest son is twelve years of age. The male children of the King are kept in prison at Quatsho, on the eastern frontiers of Shoa, in the neighbourhood of Adel. On the death of the King, his eldest son is taken out of prison and introduced as king by the Malafia Agafari—the first doorkeeper—whose duty is to crown the King. The new King then puts his brethren in prison, being afraid of disturbances which they might create against him.

This afternoon the King went to Machala Wans, a village about five miles distant from Ankobar, in order to keep the sixteen days' fasting of the Abyssinians in memory of the Felsat (ascension) of Mary. This fast is called the Felsata fast.

August 6—The above mentioned fast commences today. Since the King has withdrawn the prohibition of Serta Wolda, respecting persons coming to us, we have had more people to instruct in the Word of God. I

called in the afternoon upon Alaca Wolda Serat, and spoke with him about the difference between the Word of God and that of men. I afterward asked him about their Æthiopic books: he gave me a number of titles. He also said, that the Christians flying from Gragne—a bigoted Mahomedan king of Adel—went beyond the country of Guragne, taking with them books and 600 Tabots (communion tables.)

August 7, 1839—This morning I asked Akaloo, whom I have mentioned before, what the Abyssinians eat when they fast. He answered, that they were only allowed to eat goman, stinging nettles, and dry bread. The present fast is called the fast of Nahasie. Nahasie is our August. Then follows the Hodad fast, in the months of February and March, which lasts 40 days; after which, in June, the fast of the Apostles, which lasts twenty-five or thirty days; and then the fast of Nineveh, which lasts three days. In the month of December is Tsoma ledat. Otherwise they fast every Wednesday and Friday. The fasts of Felsata, Hodadie, Apostles, as well as those of every week, are imposed on them as a work of necessity. As to keeping of the other fasts it is voluntarily. Thus they pass a great part of the year in fasting, seeking thereby their own righteousness. If a person does not fast, he is separated from the Church; and if he does not repent, he is not interred in the common burial ground.

August 8—This afternoon a man, whose name is Habtu, came to us. As he was reported to be an adherent

to the sect of the Tabiban, I asked him about them. His relations are followers of that sect. He approved of all that Akaloo had formerly told me about them. Their forefathers, he said, about a thousand years ago, came from Amhara to Shoa, and lived in caves, in the neighbourhood of Ankobar. They have still three monasteries in Shoa, at Felema, Thalassa, and Deiffi. He said that the people of Shoa insult them with nick-names, but that they love God; that they have the Bible in another language; and are in possession of other books. I shall go one day to see this strange people. I suppose that they are of the party of the Falashas.

To-day was the fast of the children. Children are exempted from fasting till they are twelve years of age, except when they go to the Lord's supper, when they are compelled to fast. Once in the year, that is to-day, they are obliged to take the blessed sacrament. Any one who spits, or plucks off a leaf from a tree, is not admitted to the communion table. They receive a white cloth from the church, in which they are enveloped up to the mouth, and stand from morning till the evening, observing the greatest silence; but they do not understand any thing about the ceremony. I asked a boy whether he knew why he took the blessed sacrament; when he replied, because it made him grow. What darkness is spread over this people, both young and old! As we have many persons coming to us, I much wish that we had a quantity of copies of the Holy Scrip-

tures in Amharic. The people seem to understand who we are, and why we have come to their country.

August 9, 1839—I began to collect a Vocabulary of the Galla Language. The son of Ayto Bekoo called upon us. He said, that there was a queen of a Galla tribe, called Mulofalada, which is in some measure dependant on Shoa. The King is said to have invited her to come to Shoa; when she replied, that if he wished her to come, he must cover the whole way with silk. She is very rich and strong in war: her name is Tshamieh. At the time of King Abie, a wife being the ruler of a Galla tribe, was in possession of this town. Her name was Anko. Hence the name of this town—Ankobar, that is, the door of the Anko. "Bar" means door. In Shoa, there are fifty-one Abagas, or watchmen of the frontiers. Their duty is to inform the King of the arrival of strangers. They are obliged in general, to secure the boundaries against inroads or other casualties. Herein we may see the margraves of old in Germany. The Abaga of the Mahomedans is called Walasma. Thus, for instance, Walasma Mahomed, Walasma Musa, on the frontiers of Adel.

August 10—A priest from Bulga called upon us this afternoon, saying, that there are two opinions in Shoa respecting the imploring and venerating of Mary. There is a party at Bulga and Manshar, in the province of Fatigar, who say, that Mary is to be venerated and implored as Christ himself. This party is called "Mesle Wold;" that is, (in the Æthiopic) like the Son.

Another party, which prevails at Ankobar and Debra Libanos, is of opinion that the Son only ought to be implored and venerated. This party is called "Wa lawold magsat," (only to the Son belongs veneration.) The late Abuna Cyrillus, being asked about this doctrine, forbid them to dispute about it. He also forbid them to eat fish at the time of fasting.

Arkadis, who instructs boys in singing, called upon us again. When he left, we gave him a copy of the New Testament. His son comes every day. I am reading with him the Gospel of St. John. With Guebra Georgis I have read the Gospels of St. Matthew, St. Mark, and St. Luke.

August 11—Our copyist, Wolda Zadek, told me, that Efat is divided into Upper and Lower Efat. Machfood—on our maps falsely called Marfood—belongs to Upper Efat. Alioamba is in Lower Efat. The district of Machfood, it is true, has a great elevation compared with the situation of Ankobar, Alioamba, and its neighbourhood; and that may be the real cause of this division. Our Workie told us this evening, that the people of the Habab, in the neighbourhood of Massowah, professed the Christian faith a short time ago; but that they turned Mahomedans on account of a monk, who forbid them to drink the milk of camels, and not being inclined to comply with this, they changed their religion. Most of them have still Christian names. When I was at Massowah, I did not know this, else I should have made inquiries. Perhaps they

could be brought back to the Christian faith in its better and purer form. Their language is that of Massowah, which is the Æthiopic in a corrupted state. With Guebra Georgis I have finished the Geography of Europe.

August 12, 1839—To-day is the feast of the Annunciation of Mary. Three priests were here from Debra Libanos, asking about the second and third births of Christ. I read John iii., and spoke about the regeneration of the sinner.

August 13—The priests of Debra Libanos came again to-day, with several others, asking about the births of Christ. Afterward, a man from Gondar called upon us: his name is Guebra Selassie. I asked him about Caffa and Enarea. He said, that it is ten days' journey from Gondar to Basso on the Nile; and from Basso to Enarea fifteen days; that coffee is brought from Caffa, and civets from Enarea; and that shells, corals, and pieces of salt are the current money there.

This afternoon I called upon Alaca Wolda Selassie, of the Church of Tecla Haimanot in Aferbeini. His Church was built by the present King. When I returned, I found several people, with whom I read Matt. iii. On reading the passage, *And his meat was locusts and wild honey,* they said, that John did not eat locusts (anbata), but another meat. They are afraid lest they should make John a Mahomedan, because the Mahomedans eat locusts. Thus they read the Bible in the false light of human traditions.

August 14—Very early this morning a priest came, wishing to see us, having learned that we had been at Jerusalem. At first we spoke about the corrupt state of the Christians at Jerusalem, and their quarrelling about trifling things; afterward about the *Jerusalem above,* to which we go by a living faith in Christ, and by worshipping *the Father in spirit and in truth*; and, finally, we spoke about the great pride with which pilgrims come back from Jerusalem, thinking themselves to be saints. A priest then came, reproving lamentations for the dead. He said, that Afawork (Chrysostomus) had also reproved that custom.

August 15—To-day many scholars were here. Three boys from the Church of Medhanalim, several persons from St. Mary, several priests from St. Michael, and the priests of Debra Libanos. I read John i. with them. A blind man, who seems to be anxious for instruction, was with them.

August 16—I called upon Alaca Wolda Serat, and asked him why he did not continue to study Geography. Since he has been at Ankobar he has given up this study.

August 18: *Lord's Day*—This day the Abyssinians celebrate the memory of Christ's transfiguration on Mount Tabor. I went to the Church of Medhanalim. They call this feast Baala Tabor, or, as the people who have no knowledge call it, "Behu." At night the boys go out taking flambeaus with them.

August 19, 1839—Our former guide, Mahomed Ali,

from the Adail tribe Wema, arrived this afternoon from Tadjurra, without having anything for us. We longed very much to receive money, as all our money was spent; but we were disappointed. Mahomed Ali informed us of the arrival of two Franks at Tadjurra. A priest from Debra Libanos informed us, that Tecla Haimanot, who is considered as the Reformer of the Abyssinian Church, was born at Bulga, and died at Debra Libanos.

The King sent this afternoon an Abyssinian cloth to each of us, saying that it was cold. As we were about to send our servant to the market-place, we asked him about the measures of Shoa. He said, that twenty kuna of grain make a daule; that one daule of barley is got for two pieces of salt; and that one daule of wheat is bought for five pieces of salt. In Tigre, sixteen measures make a madega; besides, one measure is smaller than a kuna in Shoa. For one piece of salt, three loads of wood are obtained at Ankobar. A Maria Theresa dollar is at present changed for seventeen or twenty pieces of salt. Sometimes a dollar is changed only for eight, ten, twelve, or fifteen pieces of salt. The place where salt-pieces are changed, is Aliaomba, a large village about six miles distant from the east of Ankobar, the inhabitants of whom are nearly all Mahomedans. The place where mules, horses, &c. are bought, is Debra Berhan, about twenty miles to the west of Ankobar. These places are the greatest market-places. At Ankobar, there is a market

every Saturday, where you can buy sheep, corn, and sometimes grease and other things. The market-place is without the town, about a mile distant, on the river Airara and the Chacka mountain. About weights I have got no information; for instance, how many dollars are paid for an ounce of gold. At Gondar, the ounce (wokich) of gold is valued at nine dollars.

With regard to establishing a commerce between Shoa and a foreign country, the present circumstances perhaps appear suitable for it. The way between Shoa and the coast does not occasion great hindrances, if the matter could be settled with the people of Adel and the King of Shoa. The trade with mules and horses would be the most promising, as a good mule is here worth about ten or twelve dollars, and a good horse eight or nine dollars: on the coast, a mule is worth about twenty-four or twenty-six dollars. Therefore, if merchants would buy them in Shoa, they would derive a good profit.

August 20—The King sent us to-day fifty pieces of salt. We are very thankful for all that the King has given us, as our money is spent. Our clothes, paper, ink, money, and every thing is gone; and our luggage, which we left at Tadjurra, is not expected to arrive for three or four months; and when it does, we have no means to pay for the carriage of it.

The Tigreans are of opinion that Christ anointed himself. In saying so, they cut off the Holy

Ghost from Christ, by whom He was anointed. They who believe in the three births of Christ say, that Christ, in the womb of Mary, was anointed by the Holy Ghost; and this they call a third birth. We reply, with reference to Luke i. 35, that the Holy Ghost did not come at that time upon Christ, but upon Mary, whom the power of the Highest over-shadowed; and consequently, that Mary received the Holy Ghost at that time, and not Christ, upon whom the Spirit of God descended, when He was baptized on the Jordan. Matt. iii. It does not appear that they consider the baptism of Christ as a third birth, as I was of opinion that they did. A priest, called Biesana, is said to have brought from Gondar to Shoa the dispute about the three births of Christ. Respecting the death of Mary, it is said by one party, that she died as an offering for the sins of the world, or at least that she has redeemed 150,000 souls; others say, that she died to go to rest till she should rise from the dead. We always tell them, that their errors and confusion of opinions arises from neglecting the study of the Bible.

August 21, 1839—A priest, whose name is Guebra Selassie, turned the conversation to the subject of leap-year. He said, that the Abyssinians call the names of their years after the four Evangelists; that in the year of Matthew, of Mark, and of Luke, they add five days to the year; but in the year of John, they add six days. This addition is called pagmie. The present is the year of John. The Evangelists are the Alacas or

rulers of their years; therefore, if you ask when a man was born, or when any event happened, they say, in the year of Matthew, or Mark, or Luke, or John.

This afternoon, a priest of Guragué, whose name is Laaka Mariam, came to us. We asked him about his country, when he gave us the following information. From Ankobar to Bulga it is one or two days' journey; from Bulga to Garague, five or eight days. That in going to Guragué you pass through the country of ten tribes of Gallas: 1. Ferrer; 2. Roggi; 3. Endote; 4. Adai; 5. Abboo; 6. Woretshersa; 7. Tshidda; 8. Abado.; 9. Soddo; 10. Liban and Gumbushoo. You pass the river Hawash in the tribe of Abboo. When you have passed the Hawash, you come, after several days, to a large lake, called Suai, in which is an island inhabited by monks: there is another lake, in the country of the Abboo-Gallas, called Killole; and one called Arsud. The chief Governors of Guragué, are Keroo and Aminoo. Keroo resides at Watsho. Both are tributary to the King of Shoa. Guragué is so called on account of its situation. It is on the left, if you look to the west from Gondar. "Gera" means *the left*, and "gie" signifies *side:* hence on the left side. The greater part of the inhabitants of Guragué are Christians; yet there are many Mahomedans and heathens. The places where there are Christians, are the following:—1. Aimellelle; 2. Nurreno; 3. Besantshooboo; 4. Manes; 5. Malakdamo; 6. Wogoram;

7. Buijana; 8. Foudamo; 9. Datshi; 10. Jettane; 11. Aretshat; 12. Heberrer; 13. Arogomane; 14. Dobi; 15. Fawitui; 16. Jatabona; 17. Sera Sangania; 18. Mohor. The places where Armeni or heathens reside, are:—1. Mascan; 2. Aborrat; 3. Fakedar; 4. Warub; 5. Mans; 6. Sabolas; 7. Faderek; 8. Wumnan; 9. Allakiro; 10. Duhaber; 11. Endagach; 12. Masmas; 13. Magar; 14. Ener; 15. Asha; 16. Tshaha; 17. Wollane. The most distinguished mountains of Gurague are: Karra, Kotaltiti, Gafersa, Uttukuf, Make, Teru, Engedokotto, Bodegabab, Dinokoti, Enokaler, and Sert. The principal rivers are: Wiser, in the district of Danu, where the Priest himself was born; Dersaf; Asas; Sherbanes; Meke, and Jamarakoadio. Most of these rivers run into the lake of Suai. On the way from Ankobar to the Hawash you pass three rivers; namely, Akaki, Guratsha, and Furri. The current money in Gurague is salt: dollars do not pass. Knives, scissors, needles, &c., are well received. There is much coffee in Gurague; and wine is also produced. Tasma honey, of the most precious kind, is found in the province of Abamada. Their houses are better than those in Shoa. The women of Gurague make carpets from the Ensiete plant, of which I made mention above. There are about thirty-nine monasteries in Gurague. The Galla Tribes beyond Gurague, are the following:—Maroko, Laki, Lani, Damo, and Endegan. In the neighbourhood of Gurague is the country of Senshero,

where are many Christians and Mahomedans; eight days journey beyond is that of Mager, the King of which is called Degoie. He is very strong. There is another country, in the same neighbourhood, called Kortshassi: it is surrounded by Gallas on every side; and all the inhabitants are Christians.

I read with the priest several chapters in the Gospel of St. Matthew, and afterward gave him a copy of the New Testament, writing in it—"The messengers of the Gospel give this book to the Christian Churches of Gurague, in token of love."

August 22, 1839—As yesterday closed the fast of Mary, this day was one of great joy, and the people ate and drank to the delight of their hearts: it is therefore called a great Fasika. This feast is called Tescar. The King sent a cow, with some hens and eggs to our house. This Tescar had a bad influence upon our instruction, as nobody came to-day. Our Guebra left us to eat and drink in the house of his father.

August 23—Our copyist, Habta Selassie, who is a learned Abyssinian, gave me the following list of Æthiopic books: 1. Aragawi manfasawi; 2. Tilikisus; 3. Marishak; (these are called the books of the Monks,) 4. Taamrat; 5. Gadela Samatal; 6. Tamera Mariam; 7. Dilsana Mariam; 8. Argano; 9. Senkesar; 10. Gadela Georgis; 11. Tamera Georgis; 12. Gadela Tecla Haimanot; 13. Gadala Guebra Manfa Kedus; 14. Gadela Guebra Christos; 15. Abu Shaker; 16. Sena

Markos; 17. Hezana Moia; 18. Etshi Johanos; 19. Sena Aihud; 20. Genset; 21. Georgis Wolda Amed; 22. Mazhafa Mistir; 23. Erotaa Haimanot; 24. Wudattie Amlak; 25. Guebra Hemamal; 26. Tamera Jesus; 27. Kalamentos; 28. Seifa Selassie; 29. Dersana Michael; 30. Dersana Medhanalim; 31. Kufalie; 32. Sefafa Zedek; 33. Egsiabher Negs; 34. Amada Mistir; 35. Zoma Degua; 36. Sena Fetrat. Amada Mistir and Sena Fetrat are written in Amharic. In the Church of St. George there are seventy books belonging to it. It is very difficult to get a book by purchase; if you wish to possess one, you must get it copied.

I spoke to our copyist about the conversion of the Gallas. He said that the Gallas do not like the Christian Religion, and say that the people of Shoa are not better than themselves; that they will not bear the heavy yoke which is imposed on them by fasting; and that they are offended at the Æthiopic language—to them an unknown language—in which they are taught by the Abyssinians. I said, "Why do you impose on them such a heavy load? Do you not know what Christ says, (Matt. xi. 30.) *My yoke is easy, and my burden is light?* Why do you imitate the example of the Pharisees who transgressed the commandment of God by their traditions?"

August 24, 1839—Several persons called upon us, asking for the Kalem abenat. The Abyssinians are of opinion that there is a medicine, which, put into bread,

is taken by children or persons who wish to understand reading and writing quickly. They believe that every man who comes from Egypt—which they call Gipz, and an Egyptian, Gipzi—is in possession of this medicine. We replied, that we did not know such a medicine; and said, "Why are all men of Shoa so ignorant, if there is such a good medicine against ignorance? God from the beginning imposed on man to labour. All knowledge and skilfulness must be got by exerting our powers of body and mind." As there were about twelve persons with us, I read with them the Heidelberg Catechism, which Mr. Isenberg had translated into Amharic.

August 26—I called upon Alaca Wolda Hanna, who was reading with Alaca Metat St. Chrysostom, (called by the Abyssinians Afawork, meaning "gold mouth") He asked me about the leviathan and behemoth, mentioned in the Book of Job; about our bishops; the journey to Cairo; and the children of Ham, &c.

I then called upon Alaca Wolda Serat, Ayto Wolda Georgis, and Arkadis. Before leaving the latter, I asked about the mountains of Bulga, which are seen from that place. One high mountain is called Magusas; another is called Fantalli; and the name of an other Wosile. In the evening I sent a copy of the Psalms to the Alaca of Tecla Haimanot. The Lord be praised for giving me daily an opportunity of spreading the good seed of His Word!

August 27—Johanes, who was formerly a Mahom-

edan, told us this morning, that the King had cut off the nice binding of the books, which we gave him at our first meeting with him, to use for another purpose. We do not think, however, that it is true. The people of Shoa, like those of Tigré, do not like the Amharic very much, but prefer the Æthiopic. We endeavour to prove, that as the Amharic is the language of the country, and as the Æthiopic requires a long study, the Amharic is much more preferable to an unknown language. We refer them to 1 Cor. xiv., where St. Paul is speaking about the uselessness of speaking in an unknown tongue. Finally, we say, that the Æthiopic is a translation like the Amharic, which has its preference in so far as it is corrected in conformity with the Hebrew; while the Æthiopic translation is made according to the Septuagint. Perhaps it would be expedient, if the Bible Society would print the Æthiopic and Amharic in one volume, in the same way as they have printed the Ancient and Modern Greek New Testament, in one volume, in two opposite columns. I wish that we were in possession of a quantity of Æthiopic New Testaments. This morning Alaca Wolda Serat proposed to me to change the works of St. Chrysostom for a copy of the New Testament in Æthiopic. At Angollala, I offered to him a copy of the Amharic New Testament; but he refused to accept it, asking for the Æthiopic. It always makes a painful impression on our mind if the people, and particularly the first digni-

taries of churches, refuse to accept the Holy Scriptures.

August 28, 1839—To-day a priest of Bulga called on us. He said, that there was a large river, called Kassam, in the neighbourhood of Bulga; and that it flows into the Hawash. The name of the Governor of Bulga is Berkie, who resides at Merfata. As there were about fifteen persons with us, I read Matt. xxiii. with them, and afterward the Catechism, with which they were well pleased.

August 29—To-day is the feast of Tecla Haimanot. The memory of this Saint is celebrated three times in the year. In the month of December, the memory of his birth is celebrated; in August, his death; and in May, his ascension. The people of Shoa say, that there is a well, called Tabal, by drinking the water of which sick persons are restored to health. Tecla Haimanot, they say, opened this well; the archangel Michael, who was his Mediator with God, having shewn him where the well was. On this day, the King gives money and salt to the poor, and mules to those who cannot walk, in memory of Tecla Haimanot, who cured cripples and other sick men. When they go to Debra Libanos, they bring back dust from his grave, making on his feast a cross with it on the forehead. They say, too, that this dust is good in many cases of sickness.

August 31—There being about eight scholars here, I read with them in the Gospel of St. John. In the afternoon, I went to see Wolda Hanna, who wished to

learn the English Language. We had a conversation about Geography. When I left him, he asked about our necessaries, saying, he would send bread and wine if we were in want of them. I should be very glad if I had a better knowledge of the Amharic Language; but I hope, with the assistance of God, to improve it every day. Mr. Isenberg has finished his Geography, which he began to write at Angollala. He intends to write a brief Universal History. A Spelling-book was composed by him at Angollala. We have made copies of those works written by Abyssinians.

Sept. 1, 1839. *Lord's Day*—I went very early this morning to the Church of St. Michael. The Alaca, Wolda Mariam, on seeing me, requested me to take a seat by his side. I gave him a copy of the New Testament in Amharic, with which he was much pleased, asking at the same time, whether I had none in Æthiopic. Observing him wondering at the nice binding of the book, I took the opportunity to speak to him about the blessings contained in it; and then briefly related to him the history of the Reformation, showing him that our forefathers were in as much darkness as the Abyssinians are at present, and how they were delivered from it by the light of the Word of God; and finally, I spoke to him about the worldly blessings which we have enjoyed since the time of the Reformation of our churches. I have much hope that they will allow us to preach in their churches: for the present, however, I endeavour to make my acquaintance

with them. I went afterward to the Church of Tecla Haimanot in Aferbeini. As the service was finished, I called upon Alaca Guebra Selassie.

Sept. 4—Two monks came to-day begging for clothes. Mr. Isenberg spoke with them about monkery being inconsistent with the original institution of matrimony, Gen. ii.—of labour, Gen. iii. One of the monks has been at Axuca, where he had received a copy of the Psalms from our servant Kidan Mariam. We are glad to find that our books are spread over a large portion of Abyssinia.

Sept. 5—It rained very much to-day. In the evening I went to the Church of St. George, to see the books belonging to that Church. Afterward, a Debtera came asking about the polygamy of the Mahomedans. I directed him to the institution of God, Gen. ii.; and the confirmation of that by Christ, Matt. xix. 4, 5., asking him, whether we should follow the error of the Mahomedans, or the Word of God?

Sept. 7—About eight persons were here this morning. An Alaca of Machala Wans begged for medicine. I asked him about the names of the parts of the Abyssinian churches. The first place, at the entrance, is called Kenie Maalti, where the boys in singing and other people stand. The second place is called Kediste, the place of the priests; the third is called Keduta Kedutan.

A relation of the King's came begging for medicine. The name of the King's mother is Senama Work—rain

of gold—She resides at Selat Dingai, in the neighbourhood of Tegulet.

Sept. 9, 1839—I read this morning Acts viii. to a blind man, explaining to him the mind of Simon the sorcerer, and the sincere mind of the Eunuch.

Sept. 10—This is the last day of the Abyssinian year. Our boy, Guebra Georgis, spoke this evening about Theodorus, who, in the opinion of the Abyssinians, is the Apostle John, who shall come at his time to rule all Jerusalem.

Sept. 11—To-day the new year of the Abyssinians begins. They count now 7332 in their chronology. I went to the Church of St. George, having been informed that a priest would give a speech in Amharic. As I arrived too early, I went away. Mr. Isenberg went afterward to hear the speech, and came back much distressed about the nonsense he had heard. The speech was taken from the books of Sena Fetrat and Amada Mistir, being written in Amharic.

In the afternoon a Debtera, Guebra Mariam, called upon us. On asking where he was born, he replied, that he was from the isle of Haig, which is in a large lake in the country of the Galla tribe, the name of which is Tehuladere, in the north of Shoa. On this island there are about a hundred houses, and a monastery, where wives are not admitted: they live at some distance from the monastery. The island is eight days journey from Ankobar. Foreigners who wish to enter Shoa, are compelled to wait in the neighbourhood of

this lake, for orders from the King of Shoa. The name of the Governor of Tehuladere is Ali Marie, who is dependant on Ras Ali at Gondar, and who is at present at war with Beroo of Argobba.

The priest of Gurague came this evening, asking for a definitive answer, whether I would go with him to his country. I answered in the negative, though I was much inclined to go with him, and I intend to do so in the month of December.

The Galla Tribes in the south of Gurague are the following: 1. Wudass; 2. Mai; 3. Abboso; 4. Abositsho; 5. Masso; 6. Lellon; 7. Imer; 8. Fullo; 8. Banoso; 9. Falandoso; 10. Mirrer. The Governor of the town sent a sheep to us this evening.

Sept. 13—This afternoon the priest Sawold, who delivered an Amharic speech on the morning of the new year, called upon us. He is one of the most learned Abyssinians I have seen; but he is very proud. He turned the conversation to Chronology, saying, that the Abyssinians had seven chronologies. I afterward went to Alaca Wolda Hana, who is sick.

Sept. 15—The above mentioned priest, Sawold, called upon us again, and turned the conversation to Chronology, as he had done on his first visit. When we said, that we had a firm basis for our Chronology in the 5th chapter of Genesis and other parts of the Old Testament, he said that the Jews had altered the Scriptures—an opinion which I had never heard from an Abyssinian—and therefore we could not rely upon

the Hebrew. We said that we did not expect that he would speak in favour of the Mahomedans, who also say that the Jews and Christians had altered the Scriptures. We then endeavoured to prove that the Jews did not alter the Old Testament, else they would have first altered the prophecies referring to Christ; and further, that the Jews had numbered the letters, and were very anxious to keep the genuine text of Scripture. The conversation then turned to Cyrillus, Leon, Diosceurus, and other distinguished men in the Church at their times. Finally, the priest spoke of the births of Christ, and the late Abuna, Cyrillus, whom they consider like an angel in heaven.

Sept. 16, 1839—The priest of Guragne came again. I read with him Matt. v. He afterward spoke of a kind of lion in his country, which is called Dib Anbasa. He added, that nobody had seen him; but that when speaking of a strong man, they compare him with the Dib Anbasa. Another priest, born at Fintsha, the capital city of the province of Kuara, in the west of Dembea, called on us. I asked him about the people dwelling on the sources of the Nile—which the Abyssinians call Abai—whether they were Christians or heathens. He said that they were Christians. I asked him why they sacrificed to the Nile; to which he replied, that it was a custom in Abyssinia to sacrifice cows, sheep, &c., in cases of sickness and or bad times. It is a fact, that the Abyssinians have this custom; and therefore we may doubt the statement of Mr. Bruce that

they are heathens. However, I suspend my judgment for the present. This priest also spoke in high terms of Gutho, the Governor of Damot, who is in friendship with the King of Shoa. Mr. D'Abadie is with him at present. By his means a traveller could get great assistance in going to Caffa and Enarea. When the priest left Gondar, Ras Ali had turned Mahomedan; but as his governors, priests, and monks, protested against this step, he was obliged to return to the Christian faith.

In the afternoon a man came begging for medicine. I was just reading Rev. i. with another man. When I had read some verses and spoke a little about it, he said, "It is enough: I have not come to you to learn, but to ask for medicine." Afterward an Alaca came, whose name is Wolda Tesfa. He was formerly the Alaca of St. Gabriel, at Adowah; but being an adherent to the party of the three births of Christ, he was expelled from Adowah. He begged us to give him medicine. It is grievous to say, that the greater part of the people who come to us, seek only help for the body. When they come, they say that they long for instruction; but having got medicine, they do not concern themselves for instruction. When I think on their disingenuousness, I have little hope of a good success of our work among this people, and my mind turns to the heathen Gallas. Enarea is said to be beyond the country of Sidama. Sidama means, in the Galla lan-

guage, "a Christian." That country is said to be on the way to Enarea.

Sept. 17, 1839—Several priests asked us whether the Abuna had yet arrived from Cairo. We answered in the negative. There are several causes which prevent the Abyssinians from getting an Abuna. The Governors of Tigré and Amhara are at present in the possession of the lands belonging to the Abuna, which, should he come, they would be obliged to deliver to him. Another cause is, that the Abyssinians are at variance with each other. The people of Gondar defend the opinion of the three births of Christ, which opinion the people of Tigré oppose. The Abuna of Tigré is therefore not acknowledged at Gondar, and vice versa. The Abuna Cyrillus, who defended two births, was expelled from Gondar.

In the afternoon, several persons came to see my watch, of which they had heard from others, considering it as a wonder. I said, that it was their time to convert their minds to Christ. Heb. iv. A priest spoke about a book, the title of which is "Iscander." We suppose it is a translation from the Arabic. Then he spoke about the books of Dionysius Areopagita. Mr. Isenberg proved to him, that it was an error to ascribe those books to Dionysius, mentioned Acts xvii. Our Workie told us this evening of a large city on the side of the river Mareb, in the country of the Shangallas, the name of which is Maidaro.

Sept. 19—Alaca Wolda Tesfa called upon us this

afternoon. We asked him about the following strange story, which our Workie had related to us the day before. The Abuna, Christodoulus, at the time of King Nabla Denghel, had reprimanded the people of the Fetshoos on account of their viciousness. Exasperated at this, they thought in revenge to defame him. At first they brought the servants of the Abuna over to their side. Then they slaughtered a child, which they presented at table to the Abuna and the King, who were sitting together: one hand of the child was still to be seen in its natural state. The Abuna was astonished at the sight, and the King asked, whether such was the usual meat in that house. He was answered in the affirmative. He then said, "From henceforth slaughtering and blood-shedding shall have no end in your country." Therefore, they are called Fetshoo, that is—his hand. The Abuna is said to have raised the child from the dead, to bear witness to his innocence.

Sept. 20—This morning, about seven o'clock, we set out from Ankobar, and arrived at Debra Berhan about two o'clock in the afternoon. Several days ago we had intended to go; but the people of the King refused to give us our mules, till they had received definitive orders from the King to deliver them up to us. Having arrived at Debra Berhan, we were conducted to a broken tent though much rain was falling.

Sept. 21—This morning Beru, the King's boy, came to our tent, saying, that the King had been in-

formed of our arrival yesterday evening very late. We begged the King, through Beru, to allow us to have an interview with him, in order that we might communicate to him our business. At the same time, we made him acquainted with Mr. Isenberg's intention of returning to Egypt and Europe. Beru immediately returned, bringing with him a sheep and some bread from the King. The King expressed his regret at Mr. Isenberg's going so soon. As it rained much, we asked for a house, which was given us by the people of Serta Wold, whose duty it is to take care of foreigners.

Sept. 23, 1839—This morning we met with the King. He was willing to let Mr. Isenberg go. We then told him, that I wished to remain here, and in course of time to go the Gallas, to preach the Gospel to them. He answered, "That will not do: the Gallas will kill you." The people of Shoa attempted to convert these heathens by means of war and magic sentences; but they refused to accept the Christian faith.

Sept. 25—This morning, about seven o'clock, I set out from Debra Berhan to visit Tegulet, the ancient capital city of Shoa, and a river called Salatsha, which flows at the foot of the mountain on which Tegulet is built. I went in an easterly direction, and came to a mountain, where a steep way conducted me into the dale where the river flows. Having arrived at the river, I could not find a way to ascend the mountain on which Tegulet is built, though I could see very well the place where the city was. At pre-

sent there is a village there, called Etake. I saw a large wall, a work of old, which connects the village with a neighbouring mountain. In the midst of the wall is a large opening.

Sept. 26—This day we saw the King's soldiers exercised, which takes place every year at the time of Mascal—a feast in memory of the invention of the cross. About nine o'clock we were called to the King. He was sitting at the entrance of his house surrounded by a number of his governors. We were ordered to take our seats by them. A number of soldiers then appeared, having in their hands a bushel of switches, on the top of which a bundle of flowers was bound. A horseman rode up and down several times before their front, who at last cast down his two lances on the ground, and in the same moment all cast away their switches. The ceremony was then finished. The King then ascended a balcony, which had been erected several days before. Having waited a little, we were called to take our seats in the balcony with the governors and other favourites of the King. The King was sitting in a small cabinet erected on the balcony, his favourite governors sitting at his side. These are Maratsh and Tshitshigoo. Then the respective governors, with their troops firing guns, defiled before the King, on a large meadow-ground. About 6,000 men defiled before the King. About two o'clock we retired to our house.

CHAPTER II.

RETURN TO ANKOBAR—ACCOUNT OF A SUPERSTITIOUS CEREMONY—REMARKS—SLAVES IN THE SERVICE OF THE KING—CONVERSATIONS ON VARIOUS SUBJECTS—NOTICES OF THE GOVERNMENT, DISCIPLINE, AND USAGES OF THE ABYSSINIAN CHURCH—VISIT TO THE KING AT ANGOLLALA—DISCUSSION WITH DEBTERA SANDJAR ON DOCTRINAL POINTS—MR. ISENBERG'S INTERVIEW WITH THE KING PREVIOUS TO HIS DEPARTURE FROM SHOA—MR. KRAPF RETURNS TO ANKOBAR—VISIT TO ALACA WOLDA HANNA—CONVERSATION WITH PRIEST TSEDDOO ON BAPTISM—VISIT TO THE ALACA OF AFERBEINI—CUSTOMS OF THE GALLAS—ABYSSINIAN MODE OF INSTRUCTING YOUTHS—CEREMONY AT BAPTISM—NOTICES OF VARIOUS TRIBES.

Sept. 27, 1839—The King having sent us word, that we should go with him to Angollala, I resolved on returning to Ankobar. Mr. Isenberg followed the King to Angollala, in order to take leave of him. I arrived at Ankobar about three o'clock in the afternoon. On entering the town, I was stopped by the people of the Governor, to wait for orders from him. I went on my way, however, knowing that the King had given no orders to prevent my entering the town. A great number of those who had visited us before for instruction, came to ask how I did, and whether we were all well.

Sept. 28—Mr. Isenberg arrived this morning at Ankobar. He brought me the news, that a messenger

has arrived from Adowah, informing the King of the arrival of four Europeans, who wished to come to Shoa. The same messenger brought the news, that Oobieh, the Zetshesmatsh of Tigré, had put Cassai, the son of Sabagadis, in fetters.

Sept. 30—Since the people have learned that Mr. Isenberg intends to leave Shoa, they have come in numbers begging for medicine. This morning one of our copyists came asking medicine for a monk. Mr. Isenberg took the opportunity to speak to him about monkery. The rainy season seems to be coming again, it having rained very much for the last few days. Sawold repeated his visit to us, and turned the conversation again to the subject of Chronology. In the evening the son of Alaca Wolda Serat came begging us to teach him Geography. Several boys and priests were here. I have finished with Guebra Georgis, the Geography, and in the Universal History I have proceeded as far as the time of the Reformation. I have also read with him the Gospels of St. Matthew, Mark, and Luke.

October 1—Very early this morning, the son of Alaca Wolda Serat came. I began to instruct him in Geography. Afterward, the son of the Alaca of Aferbeini came, bringing the Psalms I had sent him, saying, that the Alaca wished for something greater than that, of which he would inform to us. We sent him word, that it caused us much pain to see those, whose duty it was to teach others, not like the Word of God. He went away; but returned in the af-

ternoon, saying, that we should not be offended, as the Alaca had already received a copy of the Psalms from a monk who got it at Axum, and was not in want of another; but that he would be glad of a New Testament.

Our Workie asked us, whether we knew anything of the traveller Arada, who came to Abyssinia, and having travelled in so many other countries, became a proverb in Abyssinia; as for instance, Ras Michael having returned with his troops to Gondar from the country of the Gooderoos, said, "We have travelled like Arada."

This evening we witnessed a very mournful ceremony. A woman in our house, the wife of a man from Gurague, began suddenly to sing. At first we did not listen to her; but several times repeating her song, we asked what it was. Guebra Georgis told us, that she wished to expel the bad spirits which she imagined would inflict her with sickness. In singing she repeated the words; "Lamana saijasu gena"—a prayer before the bad spirits are seizing me. Having finished her song, she smoked for a few minutes, and then sung again; which having done she moved her head in every direction. I went to her, and asked what she was doing. At first I thought that she was out of her senses, as she gave me no answer. Mr. Isenberg, who was rather unwell to-day, also came to see her. He asked her, whether she was in the service of Satan? But she continued her idolatrous ceremony. The people standing by brought her a red hen, which she

kissed and put on her neck; but the hen of course did not stay there. She then moved her head again and changed her clothes. Mr. Isenberg again spoke to her about her sinful performances. We were about to leave her, when she said, "May God come upon you, that you came to me." Mr. Isenberg replied, "How do you know God, as you serve the false god like the heathens?" We then returned to our room, and asked our boy about the meaning of the ceremony, when he gave us the following particulars. The Gallas and all of the people of Gurague and Shoa, who are smokers, believe that there are eighty-eight spirits, which they call Sarotsh—in the singular, Sar—These spirits are said to walk about and inflict men with sickness; and hence, when such persons feel sick, they take their refuge in superstitious means. By smoking and singing, moving their body, and particularly by offering a hen to the Sar, they imagine that they can frighten away the bad spirit and secure themselves against being sick. The Sarotsh are divided into two parties, each having its Alaca or head. One Alaca is called Mama, who has forty-four Sarotsh under his command: the name of the other Alaca is Warrer, and has the same number of Sarotsh under him. Each Sar has a particular name. When persons perform such a ceremony, they speak in another language. Thus, for instance, they call a hen, "Tshari"—in the Amharic, a hen is called Doro. The hen is afterward slaughtered and eaten by the assistants, except the brains, which are

only eaten by the person who has performed the most part. In choosing a hen they prefer a red one. The King has given orders to abolish this heathenish custom, and the priests have forbidden the people to smoke, having observed that all smokers are fond of this custom.

These proceedings characterize very much the Christians of Abyssinia. They mix all together—Christianity, Judaism, Mahomedanism, and Heathenism. The ceremony just mentioned is common to them, as well as the Gallas; and the opinion of the above mentioned priest, respecting the interpolations of Scripture made by the Jews, is evidently a Mahomedan doctrine. Their distinctions of clean and unclean food, and the use of circumcision, as well as many other ceremonies, are clear evidences of a mixture with Judaism. We cannot expect a better state of religion among them, inasmuch as a string of silk put around their necks as a sign of their Christianity—mortification of their flesh by much fasting—a strict separation from Mahomedans by not eating with them—their kissing churches — imploring Saints — disputing about the births of Christ—pilgrimages to Jerusalem, or to the grave of Tecla Haimanot—all these things together cannot change their hearts, nor secure them against the inroads of Satan. The priests, instead of conducting the people to Christ, assume the lordship over them, engrossing their attention with vain fables and stories of saints, to whom they direct them for refuge as

their Saviours. Hence ignorance, superstition, fleshly sins, particularly fornication, have prevailed among the people; so that we may well wonder at the remnant of Christianity which still exists in this country. Who can cure the wounds of Abyssinia, but the Lord by His Spirit and His Word? To give them His Spirit we are unable; but we can serve them by supplying them with the Word of God. The Holy Scriptures must not only be laid down before the people, but they must be explained to them by word and by writing; and the youth must be instructed in the holy truths of the Bible. The Lord be praised that He has enabled us to make a beginning, though a small one. The people know distinctly who we are, and why we have come to their country. A number of persons have heard the sound doctrines of the Gospel, by reading the Scriptures and conversation with them. Mr. Isenberg has endeavoured to further our object, partly by conversing with the people who came to us, and partly by preparing several school-books, which I could make use of after his departure. I have, on my part, endeavoured, besides the Æthiopic and Amharic studies, to read with the people in the Holy Scriptures, in reading which I have got as far as the first Epistle of Paul to the Corinthians. The Lord grant that the number of our scholars may increase, as well as our means in receiving a great quantity of books; but, above all, may He grant that we may be filled with the spirit of faith, love, wisdom, and prayer!

October 2, 1839—To-day, I was again overrun with patients. Debtera Guebra Selassieh brought his wife as a patient. This woman is at the head of the first class of the royal spinning women, who are two hundred in number, and have to spin the finer cotton for the royal cloth, which the King dresses himself and presents to his friends, ladies, governors, &c. A second class of spinning women are four hundred in number: these spin ordinary cotton for soldiers and others. All are in the service of the King, and seem to be free. I observe this circumstance here, because there are several hundreds of slaves, particularly females, at each of the King's residences at Ankobar, Angollala, Debra Berhan, and Kundy. The King's grinding women, for instance, at Ankobar are, I believe, three hundred in number. The water girls, who have to carry all the necessary water for the King's household, and for foreigners who are maintained by the King, are more than that number: his female cooks, I think, are two hundred. He has also some hundreds of women to prepare beer and hydromel; so that the number of female-slaves at Ankobar only in the King's possession exceeds by far one thousand. A large number of male-slaves of the King are chiefly employed in carrying wood. The number of slaves at each of the three other residences is not quite so large as that of Ankobar; but there are many hundreds at each. They are for the greater part from Gurāgue; others are Gallas, Shankelas; others from the Zindjero country; from

Enarea and Caffa, and many Abyssinians from Shoa. These and many other facts, may give a faint idea of what remains to be done in these quarters for the poor African slaves.

Religious conversations always revert to the worshipping of saints, fasting, ceremonies, &c. To-day I had again a long conversation with a priest of St. George's, and some other persons present, which began with speaking on Tecla Haimanot, in honour of whom four annual festivals are celebrated, when many patients are said to be cured from various diseases. The chief place for the celebration of these festivals is Debra Libanos, where there seems to be a mineral water, effectual particularly against rheumatism, paralysis, &c. Tecla Haimanot, they say, on arriving there from his journey, and being thirsty, prayed to God to open a fountain; when, through the agency of the archangel Michael, water sprang up at his feet, coming from Jordan. When this story was told to us to-day, we expressed our disbelief; and added, that we wanted neither true nor false miracles, as the miracles of Christ and His Apostles were quite sufficient. A long conversation then ensued on the worshipping of saints, when we laid particular stress on this point—that every honour paid to the creature, which ascribed to it some share in the working out our salvation, and implied a separation of Christ from His Church, or any imperfection of His work, was an offence against Christ.

The conversation then turned to the relation between clergy and laity; when they were told, that all Christians were called to be a royal priesthood of God—that priests were called to be, not Lords over the faith of believers, but *helpers of* their *joy*—that the priest is to rank above the congregation in knowledge and experience, in order to shew the people the way to Christ—that the people must themselves go to Christ; if they do not, the priest availed them nothing—and that if a layman be taught by Christ himself, by His Word and Spirit, he will lack nothing on account of the priest's not having been instrumental in bringing on his conversion. They were further told, that where a work of God is going on in the minds of the people, the priest is not to interfere, throwing difficulties in the way of believers; that he has only to explain the will of our common Lord to the inquirer, and to assure the repenting and believing sinner from the Gospel, that his salvation has been wrought out by Christ; and that when saying, Egziabehēr yiftahh—(May God absolve thee—the Abyssinian form of Absolution), this is to be a prayer, not a magic form at the command of the priest; for the keys of David are in the hands of Christ, and to His Word, priests and laymen are alike to submit themselves.

This afternoon several people were at our house, with whom I conversed about our Missionary calling. The subject of our conversation had previously been on the nature of faith and justification by it; when a

brother of the Alaca of St. Michael observed, that if we continued to teach in this manner, a blessing would proceed from it to the country, for the people would be converted from their sins; but now that I had resolved to go away, they would sink back into their darkness. I replied, that if they really loved the Word of God, they would apply for instruction to this fountain of wisdom itself, and God would give them His Spirit to lead them to Christ, and then they would have no occasion for our assistance; but that if they had occasion for us and loved us, my Brother Krapf, who would remain among them, and who daily became more acquainted with their language, would instruct them; and that our Society also would send other brethren to fill my place, and probably I should again come myself. They commended our disinterestedness in teaching the people, and administering medical assistance to the benefit of many gratuitously. To the latter point, I, in a friendly manner, remarked, that although we did not want them to pay us for any assistance, still they should not desire it gratuitously, because Scripture told us that *the labourer is worthy of his hire.*

Our conversation then turned on the distinction between Mahomedans and Christians, on the Matēb —a blue or white silk or cotton cord, which Christians wear round their neck—and on the distinction in eating and drinking. I observed, that love was the distinguishing mark by which true Christians were known from other men, referring to the words of

Christ, John xiii. 35. "It is true," said one of the priests of St. Michael's, "to be friendly with friends, and to good to the poor &c., is the first duty of all Christians." I told him, that this was not sufficient; and put the question to him, whether if he loved his friend, it was not because his friend loved him? This he could not deny. I then showed, him that in thus loving he loved his own self only. I asked, whether on being offended by any person he did not become angry? He answered in the affirmative. I then proved how this, which was far from being a distinguishing mark of Christianity, but very often met with among heathen and Mahomedans, was not real love, but selfishness; in contrast to which I endeavoured then to show what was true love, namely, loving our neighbour, without distinguishing between friend or enemy, on account of our common Creator and Redeemer, love being our happy duty and our second nature; and observed, that though love was in its expressions affected by the different characters and conduct of the beloved objects, it was not disturbed nor destroyed by them. He then asked, whether in our country there was nothing like hatred and enmity? I answered, that this question was not now a proper one; but that if he saw and felt the truth of what had been said, he would take the subject into serious consideration, and endeavour himself to arrive at the possession of such love and such Christianity; and even if he should happen to become the only man in the world who so

loved; yea, and that if he should find, that myself, who now shewed him the way, did not live according to it—for which I should be very sorry—this was to be no matter to him, he was not to be disturbed by it. It was, I said, a sad truth, that the disciples of Christ lived in no country unmixed; but that there were everywhere true and false Christians mingled together, not excepting our own country. He was glad at hearing this, and said, "Then it is there as it is with us." I told him not to be glad, because, as I had said, it was a sad truth; nor to rejoice too soon, for perhaps in no other country was there so little of true Christianity as in Abyssinia.

October 3, 1839—To-day we learned, that Wulāsma Mahomed had passed by this town on his way to Angollala.

Two Abyssinians, Debtera Hailoo, father of our scholar Guebra Georgis, and one of our copyists, requested me to take them with me to our country. I had asked Hailoo to send his son with me; to which he replied, that he should be glad to accompany me himself; and if I would allow this, I could take his son also; but that he could not part with his son. I could not comply with his request, because Hailoo is married. The copyist said, that he had a strong desire to see our country, and he was not bound by any tie to his own country. I asked him, whether he could spend 1000 dollars for such a journey. He answered, that he could not spend ten dollars. When I told him, that

travelling was so expensive, he asked, whether our people did not forward a poor traveller "Meente Maryan," (for Mary's sake.) I told him, that they did not understand the Abyssinian language in our country. He replied, that he would apply to the study of our language; and asked, whether they would not for the sake of the Virgin forward him on his journey. I said that they would, if he could prove to our people that Mary had sent him, which he could not.

October 4, 1839—Priest Abba Tseddoo gave us this evening some details concerning the government, discipline, and usages of their Church.

GOVERNMENT.—The number of priests and deacons which are thought necessary for each Church, is twenty; one third of whom have to officiate during one week, while the other two thirds rest. There are, however, few Churches at present in this kingdom which possess the full number, owing to the want of an Abuna, or Bishop, for the last eleven years, to ordain priests and deacons; so that there are many Churches which have been shut for want of priests. During the week the priests officiate, they live apart from their families. Each priest has got a number of spiritual children. In one sense, all those who are under his clerical care as penitents, to whom he administers absolution and sacrament, are his spiritual children; but more strictly, the boys who go to him to be instructed, and entrust themselves to his special clerical care, are called

his spiritual sons. At the commencement of their wardship, they solemnly promise, that they will obey their priests, observe all the usages prescribed by the Church, (and, Abba Tseddoo said, the Word of God,) give alms to friars, to the poor, the widows and orphans; and frequently take the Lord's Supper. In this manner they remain with the priest for several years, and then they decide whether they will marry; and, if so, whether they will devote themselves to the priesthood or not, or whether they give themselves to the monastic life. If they intend to marry, the priest has to guide their choice, &c. If they enter upon the monastic life, they have to take a vow, never to have the least intercourse with the other sex, never to look at a woman, nor hear her voice, nor to eat anything which has been dressed by women, not even bread, &c. This, of course, leads them to convents, where no females are allowed to enter.

Discipline.* In cases of criminal intercourse with women, a monk is excommunicated for twenty years; a married man—whether of the clergy or the laity,—for forty years; and a priest loses his office, and is removed into the laity. I asked Abba Tseddoo, what was done when an excommunicated person died before his time had transpired. He answered, that in such cases the priest endeavoured to prepare the dying penitent;

* I relate here exactly what the priest told me, not adding any remarks, reserving some necessary explanation perhaps for another opportunity.

that if the latter really repented of his sins, the priest promised to take half the remaining time of penitence upon himself, and to work it out by fasting and prayer; and for the other half, he endeavoured to persuade him, if he possessed any property, to distribute it among the poor, the priests, and monks; to order Tescars—feastings to the clergy and the poor in remembrance of the dead person, for the purpose of encouraging many prayers for him—to see prayers performed, and the Lord's Supper administered in his favour; and thus the priest dismissed the dying person with the absolution, and then the latter would, after his death, arrive in the Sheol—intermediate place between hell and heaven—where he had to stay until by his alms, tescars, prayers, fastings, and communion (masses) he got to heaven. I asked him, whether this discipline was really observed. He replied, very seldom; though it is still acknowledged. On my inquiring, whether they had any divine authority for prescribing as well as observing such discipline, he referred to certain sentences which he thought were taken from the Gospel; but which are derived from the Fathers. Upon showing him this, he appealed to the apostolical constitutions, and Fetha Negest—their code of laws. I answered, that those laws must be judged by the Word of God, and deviated from where they do not agree with it. I then showed him Luke xvi, concerning Dives and Lazarus, dwelling particularly on the *great gulf fixed* between heaven and hell, and the impossibility of pas-

sing from one to the other. He said, "This passage must be explained." I asked, how he was able to explain it so as to maintain his doctrine and the usage of his Church, without explaining it away. He referred to the passage: "*Whatsoever ye shall bind on earth, &c.*" I observed to him, that this passage took for granted the submission of the Apostles as well as their followers, the ministers of the Gospel, under the entire Word of God, and thus the terrible *gulf* was not filled up. He then related the following story, which he said was contained in Athanasius' writings, and which I had heard once from Debtera Abisalom at Adowah. A certain rich man, called Bael, died, after having amassed many treasures, not having cared for the state of his soul. His pious son, who, during his father's life-time, had often in vain reminded him to think on eternity, saw in a dream his soul going into hell-fire; so that nothing remained to be seen, not even the hairs of his head, being wholly drowned in the fiery sea. When he awoke, his fearful dream had such an effect upon him, that he immediately sat to work, collected one half of his father's treasures, and gave them to the poor and to the churches, ordering prayers to be offered, Psalms to be read, fastings performed, and communion administered for his late father. Soon after he had the pleasure to see the good effect of his exertions; for, in another dream, he saw again the flaming abyss, and his father rising out of it, above its surface, up to

his loins. Encouraged by this success, he gave the remaining half of his father's possession for the same purpose as the first, and his father ascended out of hell-fire into heaven. In reply to this story, I told him, that we considered Athanasius to have been one of the most distinguished Fathers, and that we honoured him much on account of his manly conduct in struggling against Arianism for the glory of the Son of God, and on account of the sufferings he endured in that cause; but, nevertheless, we felt obliged to examine into his doctrines, and such things as did not harmonize with the letter and tendency of the Scriptures we must reject; and if this story, which he had been relating to me, was really contained in Athanasius' writings, we should reject it as anti-scriptural, though I doubted whether it had not been falsely ascribed to him. As to my own feelings, I said, that I could not venture to pray for any dead person, however dear to me in this world, because St. Paul says, *Whatsoever is not of faith is sin;* reasoning thus:—Faith is grounded upon the Word of God; a faithful prayer is such as has a Divine command, and a Divine promise for its basis. Now as to dead persons, we have neither Divine command nor promise encouraging us to pray for them; and, consequently, we cannot pray in faith, if we really pray for them; and not being able to pray in faith, our prayer, instead of being answered, would be counted as an addition to our numberless sins. And a further proof of this, was James i. 6, 7; iv. 3. The

fact was, that we believed the fate of mortals, at least those to whom the Word of God was given, to be decided immediately after death—Luke xvi; Hebrews ix. 27. Here was the seed-time, and hereafter the harvest; and he that died in sin, for him was no further sacrifice; and even if we should suppose that God had provided means for their salvation, as they were not within our reach, nor knowledge, we could by no means make any use of them. He answered, that it was true that those who died in sin, had nothing but darkness before them; but that from behind this world, there fell some few rays of light into their path, which tended to lessen their dark night a little; and if they made a proper use of these rays, they would increase, and by degrees lead them to full light. This is in itself an ingenious idea; but, who will lighten the way for the dead, as well as for the living, if not *that word, which is a lamp unto my feet, and a light unto my path?*

Marriage.—With regard to marriages, he said that their Church permitted successive marriages: with laymen as many as four. They, however, do not quite agree with each other, some Churches not allowing more than three. If people wish to live in accordance with the Church, they are obliged, after their last marriage, to enter the monastic life, not, however, as it seems, with the same restrictions as the regular Abyssinian monastic order.

Fasting.—Concerning fasting, he mentioned, that many people did not observe the forty-days fasting (of

Lent), nor the fast of the Apostles (after Whitsunday, of twelve days continuance); nor that of the Virgin's assumption (a fortnight) nor Tsoma Ledat (Advent); but he that observed no fasting at all, would not be interred in the Church's burial ground. I asked, how it was that so many people scarcely ever fasted. He replied, that they still fasted every Wednesday and Friday; and that they were not admitted to the Communion, except they made penances for their non-observance of the Saint's fastings. An honourable burial, however, was not refused to them. I asked him, whether they would bury us, since we did not observe their fastings. He said, that they would; for our Church did not prescribe fasting. He then related of Abba Mohallem—a certain Armenian Wortabet, of the name of Yohannes, who died here last year—that he had not fasted at first, and had even eaten meat on Wednesdays and Fridays, whereby the people of Shoa thought that the Armenian Chuch had no fastings; but that after they had several times urged him to fast, he at last yielded, complying with the Abyssinian custom.

Many have asked from us the famous "medicine of colours." To-day a boy, belonging to St. Michael's, mentioned it again; but I was glad to observe that he was not so superstitious; for he remarked, that that medicine indeed produced pain in the bowels, but did not open the head.

October 5, 1839.—To-day Abba Tseddoo brought us a Genzet—formulary for the burial of the dead—which

they say originated with Athanasius; and in order to render it still more important, it is stated in the book itself, that Helena had discovered it, at the digging out of the Holy Cross. At the same time, however, the councils of Nice, Constantinople, and Ephesus are mentioned in it, whereby it is clear that it cannot have been written by Athanasius, at least not in its present form.

This evening a messenger arrived from the King, who ordered us to come to Angollala to-morrow, when probably my departure will be settled.

October 8—The day before yesterday it rained so heavily in the morning, that we feared we should not be able to go to Angollala; but on the sky clearing up in the afternoon we set out. We had, however, not gone far, when it began again to rain tremendously; we could but with difficulty and danger pass the torrent Airārā—about three miles west of Ankobar—and the road was so bad, that we were obliged to remain at Metātit. There we took our lodgings with the Tchikka Shum—literally, governor of the clay or dirt—whose duty it was to receive us. When I saw them smoking tobacco, I asked, whether they did it to honour the Sarotsh (See Oct. 2), which they at first denied, but afterward acknowledged: I took this opportunity to show them the sinfulness of doing so.

Yesterday morning at seven o'clock we left Metātit, and about three o'clock in the afternoon arrived at Angollala. The house where we lived formerly, was now

occupied by its owner, Habta Maryam. While Atkoo, our guardian, looked out for another house, I went to see M. Rochet, who had been received by the King into his house. The court was quite full of people; for the King had guests with him, among others a late General of Ras Ali. When waiting on the minister, Serta Wold, Mahomed Ali, from Tadjurra, who had accompanied M. Rochet, accosted me. Serta Wold introduced me, not to M. Rochet, whom on the present occasion I had come to see, but to the King, who sat at judgment in unusual pomp, the balcony where he sat being lined with a great variety of coloured cloth, and the ground below, where his grandees and governors, judges, alacas, &c., sat and stood, covered with Persian and Turkish carpets. I paid my compliments from below to the King, who very friendly answering ordered me to sit on the carpets. A cause was examined between two persons, a man and a woman; which was soon finished, when I thought the King would have sent for us; but he did not, being occupied I suppose with other business. As Mr. Krapf had also arrived in the mean time, we inspected a new house which was being built for the King, and then went to see M. Rochet, who was suffering from fever.

A few Letters from Basle, Barmen, and Cairo, which M. Rochet brought us, were very refreshing to us.

October 9, 1839—The brother of our friend Alaca Habta Selassieh at Oobieh's court, known from Mr. Gobat's and our former journals, having several times

applied for medicine, I had ordered him to collect camomiles, which are found in great plenty on the Chakka and near Ankobar, called to-day again; and when I offered to him tartar emetic for his complaint, he would not accept it, but asked for paper, on which he wished to have a charm written against his disease. I refused to give him the paper, explaining the sinfulness of such a practice to him; and being exceedingly pressing, I was obliged to request him not to speak any more about it.

After dinner, Debtera Sandjar called on us. Some very important doctrinal points were treated upon in our conversation, particularly universal sinfulness, not excepting the saints. He maintained that Christ at His incarnation took on himself human nature, in the same state as Adam was before the fall; with which I agreed, observing, however, that his nature differed from Adam's innocent nature so far, that Christ's humanity was not exempt from sinless infirmity and disposition to diseases, and even death; which was the consequence and punishment of our sin. This I proved by some circumstances in the life of our Saviour; namely, that He hungered and thirsted, underwent fatigue, and other states of weakness and sickness, which could not be supposed to have occurred in the state of Adam's innocence. When, by way of illustration, I observed, that when a man suffered hunger for a long time he would die, and death was the wages of sin, he denied the force of this argument, because all the cases in which this occurred

were with sinful men, all men being sinners. I then alluded to some saints, who had been starved to death, not on account of their sins, but for the name of Jesus, because they believed in Him. He objected, that we ourselves maintained, that even the saints had not been free from sin, and on this account, were subject to death; whether it was then from hunger or any other cause they died, it mattered nothing. I must observe, that I had taken this argument, inconclusive as it really was, because I took for granted, that he, like the Abyssinians in general, believed the saints to be free from sin. I asked him then, whether he agreed with us in this material point. He answered, "Yes, I fully agree with you." I replied, that on this assertion I did not mind yielding for the present to him the other point as non-essential, since he submitted to that chief doctrine of the Scriptures, that no man except Christ ever had been or was without sin; upon which he repeated his strong belief in this doctrine. He then left us, with the promise often to call, in order to search the Scriptures.

October 10, 1839—This morning the King sent for us, in order to speak with us concerning my journey. He asked what he should give me for my journey; to which I replied, thanking him for his readiness to assist me, and observing that it was our principle not to trouble any one; but as he was so generous toward us, I should thankfully accept what he was pleased to give. He offered to give me three or four slaves. Not knowing whether he intended to give male or female slaves,

I at once declined accepting any, on the general principles which he finds it so difficult to comprehend, since we had stated them several times before. Male slaves I should perhaps have been disposed to accept, giving them their liberty at the same time, and trying to educate them afterward. He then requested me to mention to him anything which was liked in our country. I then mentioned manuscripts and any works of art, from which it might be seen how far the Abyssinians were advanced in industry. He asked me to specify the manuscripts I wished for; but when I did so, he expressed himself sorry at not being able to let me have them, he himself being in want of them. He said, that he had sent fifty dollars to Godjam in order to get two copies of their chronological work called Abooshāker. Concerning our provisions, he said, that he had given orders for them already, as well as a mule for myself, and one for my servant. On requesting him to inform me what he wished for from our country, he said, that he wished for nothing, except a coining apparatus. I asked him, whether he wanted any workmen. He replied that he did not, because there were excellent workmen then on the road from Gondar. He then dismissed us, declaring that he intended to send us to-morrow.—Soon after, Serta Wold, presented me with some fine baskets from the King, and in the afternoon he brought two fine mules, one for me, and one for the servant, and fifty dollars for me, and ten for the servant, as the King's present for our journey.

October 13, 1839—To-day, I arrived at Ankobar from Debra Berhan, with my brother Isenberg, who had taken his farewell of the King. He treated him in a very friendly manner, and promised not only to provide for Mr. Isenberg on the road, but also always to behave toward me as his son. In the evening several people came to see us, and among others Tseddoo, a priest of St. George, who began speaking about fasting. He said, that our doctrines and lives were blameless, only they would like us to fast, and receive with them the blessed sacrament. We replied, that we were much inclined to yield to their wish in respect to fasting, if it were not that we were grieved at seeing them aiming to be justified thereby before God As to the Lord's Supper, I remarked, that, though I wished to receive it, I could not do so, as their ecclesiastical laws excluded unmarried people from partaking of it. Besides, I had other reasons for not communicating with them.

After the priest had left me, I thought it fit to consult with Brother Isenberg on this point before he departed. First, we considered that the omission of fasting had been a continual stumbling-block in the eyes of the Abyssinians since the commencement of our Mission in this country; secondly, that fasting is not sinful in itself, and hence not against the principles of the Bible, nor the Church of England; and thirdly, we referred to the examples of the apostles, particularly to that of St. Paul, who though he strictly adhered to justification by faith, yet condescended in this respect

of his own accord to the weakness of his brethren. Relying on this great example, we thought we could, with the Lord's assistance, resolve to fast, but only voluntarily and out of love to our brethren, not seeking thereby our own righteousness. However, we thought it fit not to act rashly in this matter.

October 16—In the morning Guebra Georgis came. I read first with him in the Gospel, and afterward we finished the Universal History, which Mr. Isenberg had written in Amharic. As Guebra Georgis has expressed a wish to become acquainted with Church History, I shall accede to it, the more so as a useful preparatory work, written likewise by Mr. Isenberg, will form the basis of my instruction. Afterward, the blind Debtera Habta Mariam, from Basso in Godtsham, came. I had begun, the day before, to read to him the Epistle of St. Paul to the Romans, which Epistle I prefer in reading or speaking about religious matters, as it contains before all other books an antidote against this pharisaical Church. The above named priest, Tseddoo, joined me in reading to Habta Mariam. We read Rom. ii.; which occasioned a long conversation about real and nominal Christians. Then Alaca Tesfa came to see us. He said, that Abraham was the father of the Abyssinians, because Solomon had a son, named Menelek, by the Queen of Arabia, who had been Queen of Tigre; and that at the time of Solomon the tribe of Benjamin had entered Ethiopia, and the ark of the covenant had been brought from Jerusalem

to Tigre. We told him, first, that there were no proofs in history that the queen was the mistress of Tigre at that time, or that she bore a child to Solomon; and, secondly, that Solomon was from the tribe of Judah, which tribe at this splendid period of the kingdom of Israel would not have left the holy land. As to the ark of the covenant, it was at Jerusalem several hundred years after Solomon; and to appropriate a stolen sanctuary (because the Abyssinians say that the ark was stolen from Jerusalem) would be a sacrilege for ever disgraceful to the Abyssinian people. Why did they not steal also the holy books of the Jews? It is not probable that a sanctuary was stolen, over which the Jews had exercised the greatest watchfulness. Besides, more than 300 years after Christ's birth, at the time of their King's Abrĕha and Azbĕha, the Abyssinians were heathens, worshipping the serpent; how then could they have been Jews? Finally, we exhorted him to study biblical and universal history.

In the afternoon, we went to see Alaca Wolda Hanna. He asked about the day on which Christ was born and baptized. On replying that this was not precisely known, but that the ancient Fathers of the Church, particularly Chrysostom, appointed the 25th of December, as the day of Christ's birth, he said, "We know it very well; Christ was born on the 29th of December, and was baptized on the 11th of January." We then spoke about the chronology before Christ. He said, that the Abyssinians counted nearly

6000 years, proving this date from the three men praising God six times in the furnace. A treatise on the true interpretation of Scripture, treating its subject with solidity and conciseness, in the Amharic, or rather in the Ethiopic language, would I think contribute much to the removal of their false principles of the exposition of the Bible. On our way we called upon Alaca Serat. He spoke about the idolatry of the Hindoos, of which he had heard something in geography. We told him about the millions of their deities; their absurd and cruel ceremonies; and remarked, that the Word of God, if preached in purity and in the power of the Holy Ghost, would alone destroy the bulwarks of Satan. We related to him the history of a Brahmin, who, having put nails in his shoes, made a pilgrimage to a holy place, but was converted by a Missionary preaching on John i. 29.

October 17, 1839—Church History with Guebra Georgis and Makbeb. Guebra is taking delight in this study. After we had finished our lesson, Laaka Mariam, the Guraguean priest, whom I have mentioned before, came to see me. I said, that I had thought he had gone back to his country. We then read 2 Cor. v. I reminded him of the great day of the Lord, before whom we wished to appear blameless; and exhorted him to yield up his whole heart to Jesus Christ, and to teach his people in Guragué the Word of God. He then said, "I am much afraid of the Gallas on the road. I therefore request you to give me an Abenat

(remedy) against my fear." At the same time he asked, whether if he carried on his head the copy of the New Testament which I had given him, it would be of any use. I replied, that the specific which I would advise, was the reception of the New Testament into his heart, and to commit himself and his way to the covenant God, who alone could preserve him, as he had protected us when travelling through the country of Adel.

Priest Tseddoo then came, and conversed with me about the revealed and hidden church; terms which in our theology, signify the visible and invisible church. I asked him, whether the people called Tabiban, or wise men, dwelling in the forest of Ankobar, were not ranked by the Shoans among the hidden church. He answered in the negative; and said, that the Tabiban joined outwardly in fellowship with the Christians, but privately they followed their own religion, asserting that the Messiah was still to be expected. This people are working for the King, who presents them annually with twenty or twenty-five cows, and appoints their Alaca in case of vacancy. On speaking again about fasting, our servant Atkoo made use of a strange simile, saying, that if a mule was foddered too well, he would become unmanageable, and hence it was necessary to diminish his food. Thus fasting was a means of cooling and abating our flesh. First, I contended against this unbecoming comparison between irrational animals and a Christian, who is bidden to eat and drink moderately, and to do all in the name of God and then I opposed

their struggling for justification by fasting, turning his thoughts also to the bad consequences of their fasting as respects the body, saying, that at one time they aspired at killing their bodies by their abstemiousness; while, at another time, they ate and drank to excess. In the one case, they were unable to work; and, in the other, they swept away each other by enmity, hatred, and murder. Though he disputed my saying that they killed themselves by fasting, yet he said that I had spoken the truth.

October 18, 1839—Having read with Guebra Georgis in the Gospel, I proceeded with the Church History. Several priests were also with us. Tseddoo brought a book called Tabiba Tabiban, much esteemed by the Abyssinians. It contains prayers against bad spirits. In the afternoon I went to see Abba Sawold, a monk, who is considered one of the most learned men of Shoa. He spoke about their seven chronologies; but I found that all his wisdom is comprehended in their almanack, called Abooshaker. Afterward, I went on with Guebra Georgis in Church History, speaking about the Christian life of the primitive Church. Tseddoo then asked about the qualifications required in our ordination. When I told him, that a man destitute of learning and holy life, was not admitted to the ordination of a deacon and priest, he was much struck, and said, "If this is required, we should succeed very badly in ordination." I then asked, what qualifications they required, and their mode of ordination. He said, that children dare not

know about this mystery; that a person desirous of ordination from the Abuna, was asked, whether he understood reading the Gospel; which if he did, the Abuna breathed upon him, making the sign of the cross and having thus taken orders he receives the holy Supper, gives several pieces of salt to the Abuna, and the whole ceremony is finished. I spoke against the wanton manner in performing so holy a ceremony, and brought it in connexion with the corruption of the Abyssinian Church, observing, that if priests were unlearned men, their flocks would perish in ignorance; and that if they did not live a holy life, the people would follow their example. Tseddoo then asked, why we did not wear a turban and a cross, as we were priests. I remarked, that the Word of God had not given us directions about the mode of dress, which varied in different countries and churches. As to the cross, we wished it to be in our hearts and doctrine,—to crucify, as Paul says, the flesh with its lusts, and to know nothing *save Jesus Christ and him crucified.* I then rebuked him, on account of their pharisaical doings, and of their putting flesh for spirit, and external performances for inward religion. He then said, that St. Paul, in healing sick persons, made the sign of the cross. I asked him to give me a proof from the New Testament; but being rather puzzled, he said, "I will give you a proof to-morrow."

October 19, 1839—Tseddoo came very early this morning; but instead of giving me a proof of what he had said yesterday, he maintained that the wood of which

the cross of Christ was made, was called Wetckua, as is written in the book of Tamera Jesus. This matter led to a long discourse about the difference between the Word of God and that of men. As in the mean time several people had come, I read the third chapter of Genesis, showing them the necessity of relying only upon the Word of God; when a priest from Kuāra, a province in the west of Dembea, began to speak about good works, referring to Matt. xxv. 34—41. I applied the aforesaid discourse about the Word of God to him, saying, that the Scriptures only could teach us what was a good work; and that as the Abyssinians did not rely alone on that Word, I did not wonder at their confused and unscriptural views of good works. Finally, I exhorted them to examine themselves in the pure light of God's Word, in order to really know their sinfulness, and to repent; to seek forgiveness through the blood of Christ; and the experience of His love, by which they would be enabled to perform good works; but that if they would not hear the voice of the Gospel, they would die in their so-called good works, or rather sins, and have to bewail their folly with the lost for ever and ever.

Several boys afterward came, with whom I first read in the New Testament, and then I began to make them acquainted with the Universal History in Amharic. On their leaving, I asked how many boys were in the school of St. George. They said, that twenty boys were instructed in singing, ten others in reading, and thirty

exercised themselves in poems, all of whom were instructed by six teachers; and that if the Abuna should come, they would all go to Gondar, to take holy orders. On my asking, whether they were not afraid of the Gallas on the road, they said, that the King would charge a Galla Governor to take care of them on the way.

October 20, 1839—Tseddoo came, requesting me to read with him Matt. v. in Æthiopic, which I did. Speaking about proceedings before human judges, I asked how justice was administered in Shoa. Guebra Georgis, who was with us, said, that on a man's being accused of theft, he was taken into three churches, in each of which he took oath of not having stolen. If he be upright and guilty, he confesses his sin before he is ordered by the priests to swear, returns the stolen goods, and pays, as a fine, eight pieces of salt to the Governor. If the accuser should make oath against him, the man is forced to return the goods charged upon him, whether he may have stolen them or not. Afterward, I read Rom. iii. to the blind Debtera Habta Mariam.

October 22—Tseddoo turned the conversation upon baptism, saying, that a father who did not bring his child to the font on the fortieth day after birth, would be excommunicated; and that when the child had been baptized, the holy supper was administered to it. I objected to this as being inconsistent with 1 Cor. xi., where every one is exhorted to examine himself before he

receives that Supper. Besides, it was inconsistent with the words of the institution of that sacrament, according to Matt. xxvi., where Christ commanded it to be received in remembrance of Him, which children are incapable of. He admitted that their custom was not in accordance with the Scriptures. While we were engaged in our discourse, the above-mentioned monk, Abba Sawold, interrupted us, and commenced speaking about the two great witnesses in the Revelation of St. John. He said, that the Abyssinians were of opinion, that these were Elias and Enoch. I said, that we did not know this; that as the prophecy was not yet accomplished, we could not know; and that it did not become us to explain the Word of God in accordance with our own pre-conceptions.

Tseddoo spoke about the instruction given to the Gallas intended to be baptized. They are taught, he said, the Symbolum Nizenum; then the book Amada Mistir and Sena Fetrat, in which books there is much nonsense; after which they wear a Mateb, and are then baptized: but usually they are not taught so much before they are christened. If they should have been circumcised, and wear a Mateb—string of silk in sign of Christianity—and make an offering of some measures of wheat to the priest, they are at once baptized. The Symbolum Nizenum is called Zelota Haimanoth. They do not know the Symbolum Apostolicum, which may be a proof that this Symbolum was not everywhere used in the Church, or, what is more

probable, was out of use when the Abyssinians became Christians.

October 23, 1839—Church History with Guebra Georgis and Makbeb. Afterward, we read Matt. ix. A priest who was with us contended for the necessity of fasting, in consequence of the great depravity of the Abyssinians. "Well," I said, "you bear witness against yourselves; and as to the corruptness of Abyssinia, you have spoken the truth; but you are deceived if you maintain that your depravity can be destroyed by fasting. If you think of crucifying your flesh in this way, and thus deliver yourselves, you renounce Jesus Christ as the Saviour, who is made to us *wisdom, righteousness, sanctification, and redemption.* Therefore, God in His just judgment permits you to fall into all sins, that you may know your real corruption, and seek to be saved by faith in Christ, who came to *call sinners to repentance.*"

In the evening, Tseddoo brought to me a book, called Lefafa Zedek, which is full of nonsense. The Abyssinians like it so much, that they have it put into their graves with them.

October 24—I went to see the Alaca of Aferbeini, whose Church is in a forest on the eastern side of Ankobar. He spoke about fasting. Afterward, I read Church History with Guebra Georgis, and some others. When I spoke about the Nicene Council, Guebra said, that the Abyssinians were of opinion that Mahomed, the prophet of the Mahomedans, was one of the

318 fathers congregated at Nice; but as Satan possessed him, he parted from the fathers. But Guebra Georgis knowing the time of the Nicene Council, and the rise of Mahomed, laughed at this ignorance of his people. He then asked, whether Mary could be called Woladita Amlak (who brought forth God). I showed him Matt. i. 16, 25, and John iii. 1; whereupon he said, "I understand it: she must be called Woladita Jesus, (mother of Jesus.)"

October 25—In the morning we were called by the Governor of the town, Ailo Tsanna. He said, that he had got strict orders from the King not to let Mr. Isenberg go before he had disclosed to him a great secret. On asking what this secret was, he showed us a bone, on which was written some Arabic characters; and requested us to tell him of what use the bone was, as the King wished to know. Mr. Isenberg told him to throw the bone away, as it was quite useless; and that a knave must have given it to the King in the hope of getting a good reward. Afterward, I came with Guebra Georgis in Church History to the Gnostics. I showed him the bad consequences of a Christian teacher not relying solely upon the Bible.

October 26—Two priests of Gurague came to see me. They had arrived at Angollala in four days from Aimellel. Aimellel is on the frontiers of Gurague. They asked me much about my country, Jerusalem, and whether we had slaves like their countrymen. Knowing that slavery is much practised in

Gurague, I insisted upon proving to them both from reason and Scripture, the sinfulness of this traffic. Afterward, the blind Debtera Habta Mariam came, to whom I explained Rom. v.

To-day we learned concerning Sidāma, that it is situated to the west of the blue Nile, between the Gooderoo country and Enarea. In Sidāma, Enarea, and Caffa, are many Christians: beyond the two latter countries Gallas are said to live, who, the Abyssinians say, have no language. From Enarea particularly they bring good coffee, better than that which is cultivated near the lake of Tsana, and the civet-cat. Shankelas, who live not far from the fountains of the blue Nile, bordering on the Agows, and go quite naked, are said to collect much gold, which they bring to Gondar for sale. From Gurague they bring to Shoa carpets, made of ensete; gurarima, a certain spice which I do not know; some gold, and skins of brown leopards, which they call gisselas. The chief articles which are imported into Enarea, are blue Surat cloth, and rock salt from Arho, in the south of Tigre, which latter article is current in many of these countries instead of money. Coined money does not seem to be used in the countries west and south of Abyssinia. Gold is found in several places. It is occasionally found, after the rainy season, near Debra Berhan, when the water has washed away some of the ground, and brought the gold to light. Priest Laaka Maryam says, that Gurague contains much gold; but this man is not to be

depended upon for his statements. The country on both sides of the Tshatsha river, not far from Angollala, is very rich in metals; many of the Tabibān have settled in small huts on its shores, where they dig and work iron. But this iron does not seem to be so good as the Tigre iron, which is of an excellent quality.

October 27, 1839—My Galla servant, Berkie, from Kum Dengai, in the tribe of Gelan, gave me the following information about his people. The priests, who are called Kallitshotsh, offer an annual sacrifice to the Wake under a tree, called Riltoo. In offering it, they pray: "O Wake, give us tobacco, cows, sheep and oxen, and help us to kill our enemies. O Wake, take us to thee; lead us to the garden; lead us not to Satan." They have also sorcerers, who are called Lubotsh—in the singular, Luba. These priests go every year to Wodanăbe, a large worka-tree, near the Hawash, where they make their prayers and divinations from looking upon the entrails of goats and sheep. If the entrails appear very red, the Luba says, that the Gallas will be overpowered by the Christians. The priests dry these entrails, and wear them round their necks. The Gallas do not like to have a Christian Governor placed over them, because, they say, that they would become Christians, and then very soon die. If they get a Christian Governor, they all cry together: "Ha batu! ha batu!"—May he perish! May he perish! When the Gallas take an oath they make a ditch, and say, "If we

are forswearing ourselves, may we be cast into this pit." When a Galla takes a wife, her father gives her a dowry; but if she is parting with her husband, she goes out empty handed. In general the Gallas take three wives. When the father of a family dies, the children cut off their hair and shave themselves. They then slaughter a cow and eat it with their relations, but not before the dead is interred. Marriages are performed before the Abatŭla, a petty governor of several villages. If a Gallas kills a male, he is to pay 100 Kum, that is to say, 100 oxen, and is otherwise punished. If he kills a female, he is to pay fifty Kum, or fifty oxen. As to the places of the dead, they are of opinion, that Christians, Mahomedans, and Gallas go to different places after death. Aloes are planted on their graves. As soon as the plant begins to grow, they say, that the soul of the dead is gone to the garden, to the Wake,—the God of the universe, whom they consider an invisible and very fine being. When a Galla has been detected in lying, he is despised, and loses his seat and vote in public meetings. Berkie also told me, that a species of great leopards existed in the province of Shoa Meda, which are fiercer than those of Efat, and enter into the house of the people: it is called Woba. I am unable to say whether it is the Asiatic tiger.

I asked a priest, who was with me about the course which the Abyssinian teachers pursued in instructing youths. He said, that the boys were first instructed

in reading the seven Epistles, called Catholic—the Abyssinians call them Gebata Hawarjat. Afterward they read the Book of Revelations, the Gospels, the Acts, and Epistles of St. Paul. They learn by heart the greater part of these books. Afterward they read the Organon Mariam, Isaiah, Woudassie Amlak, Hiob, Psalms, Synkesar, Guebra Hemămat, Gadela Georgis, Pentateuch, Genset, Semarie and Kenie, and Aboo-shāker. A learned man knowing all this is called a great Lik (master). Few people finish this course. The greater part of the scholars are content with learning singing, as they are enabled by this to officiate in Church after having taken holy orders. The course of study is different in some parts of Abyssinia, as, for instance, in Godtsham, as I learned from the blind Debtera Habta Mariam.

October 28, 1839—A Debtera of the Church of St. Mary's came requesting us to give him the seven colours. We asked, which colours he meant. He replied, Efran, Kai Kallem, Maseka, Afera Mesk, Kafara Lake, Sum el far; but the seventh he did not know. As the Abyssinians believe that a man who has got these seven colours is in possession of all wisdom, we remarked, that we wondered at their being so ignorant, if they knew of such a remedy; but as for ourselves, we did not know any other way of getting knowledge than by daily exercise, and prayer for God's blessing.

This evening I finished reading with Tseddoo the Epistle of St. Paul to the Galatians: I have endeavoured

to show him from this Epistle the scriptural way of becoming righteous before God. The son of Alaca Serat came, saying, that as Mr. Isenberg was going, and I intended to remain in their country, I should follow their customs. I said, that we who are called Christians were to be directed by the Word of God, and not to encourage each other to follow human customs, God's Word alone showing us the way of salvation. I added, that I would rather encourage them to follow me, because if they examined my doctrine and life, they would find that it was more consistent with the Word of God, than their doctrines and lives. From that time he said no more about this.

October 29, 1839—The priest Tseddoo brought to me another book called, "Ridan." He then said, "If you go to our Church, you must kiss it before you enter." I said, "You must worship Him who resides in the Church, and is higher than the Church; and your worship must be performed in truth and spirit." He then went away, but soon returned again, bringing with him the Abyssinian Liturgy. I found much therein which pleased me. I showed him our English Liturgy on this occasion. Afterward, a man of Gondar came, whom we asked about the present King, Wolda Denghel. He said that he was only a nominal King, and had no power at all; that his annual income was 300 dollars, which he received from his Governors; and besides which he has a share in the butter which is sold in the market place.

This afternoon I was present at a baptismal service, to which Mamhera Tseddoo had also invited Mr. Krapf, but who declined the invitation. Two grown up Mahomedans were baptized; one of them a man, a native of Guragué, the other a girl about fourteen years old, from the Dankali country, both of whom were slaves; with two little children, a boy and a girl. The service was performed under trees in the churchyard of St. George's. There were present several deacons and school boys, the persons to be baptized, with their respective god-fathers and god-mothers—each male having a god-father, and each female a god-mother—and the priest Tseddoo; in all about twenty persons. Tseddoo with one of the Deacons, both clad in coloured Surat cloth, were the chief agents. The service commenced in the greatest possible disorder, all running to and fro. A deacon began to sing, and exhorted to prayer; whereupon all joined to make a great clamour, singing the Wadassieh Mariam. A large broken jar, instead of the baptismal font, was then brought; when, after a little more singing, the Priest Tseddoo inquired after the persons to be baptized, their god-fathers and god-mothers, and then laid his hands on the heads of the candidates. The Nicene Creed and the Lord's Prayer were then repeated, and the third Chapter of St. John's Gospel read with the utmost rapidity. The baptismal jar was then filled with water, and consecrated in the following manner. Tseddoo held it over a censer filled with frankincense,

having an iron cross in the other hand; and bowing himself over the water, sang, "Blessed be the Father, and the Son, and the Holy Ghost;" then raising his voice as loudly as he could, exclaimed, "One Holy Father," at the same time drawing the cross through the water in a cross direction, and touching the jar on four opposite parts in the form of a cross—"And one Holy Son"—repeating the same ceremony—"And one Holy Spirit," performing the same act, while the by-standers sang. The candidates then approached, led or carried by their sponsors. Tseddoo and the assisting Deacon each took from the sponsors one candidate, carrying the children under the arm, and taking the grown-up candidates by their heads, and made them worship in a circle, toward the four directions of the horizon, the Father, the Son, and the Holy Spirit. The children were then taken up, and dipped in the water up to the loins; first in the name of the Father; then in the name of the Son, and, in the name of the Holy Spirit, they were quite immersed under the water, when the words were pronounced: "N. N. I baptize thee in the name of the Father, and the Son, and the Holy Spirit." The two grown up individuals were ordered to undress themselves entirely, and sit on the ground. A bason full of water was then three times poured over them, with which they were ordered to wash themselves so that the water might be taken to every part of the body, the priest at the same time repeating with each of them the words

of baptism: "N. N. I baptize thee, &c." They then presented to the priest a horn full of merom—the sacred oil—into which four cotton cords were dipped; one of which the priest took out for each person baptized, with which he made the sign of the cross on their foreheads, and then tied it round their necks, pronouncing a blessing over each of them. They then sang again, and thus the service was finished. After this, all went into the Church, in order to see the communion administered to the newly baptized persons. I also entered the Church, to witness that rite; but as it lasted too long, I could not persuade myself to stay to the close.

October 30, 1839—The man of Gondar, who was with us yesterday, called again to-day. We asked him about the Zelanes, a people mentioned in Mr. Gobat's Journal. He said, that the Zelanes of Amhara were the same as those called in Shoa, "Abelam;" and that both are wandering shepherds, and have the same religious ideas with other Abyssinians; and that in Shoa, an Alaca is placed over them. He added, that they were a good people. The people, called Falashas, he said on Good Friday butcher a she-goat, which they hang up and lash, to put an affront upon the Messiah of the Christians. He also informed us, that there was another people called Figen, dwelling in the district of Baksa, in the province of Kuara, who have no religious communion, either with Christians or Mahomedans. Figen means "bad," and they are said to be murderers and sorcerers, and able by their enchantment

to fix the elephant on a certain spot, so that he cannot move. They kill this beast, and sell its teeth to the people of Kuara and Agow. The Kamauntes, he said, dwell particularly in Dembea, Woggora, and Kerker. They have priests and receive baptism; but are said to practise particular ceremonies in the forests. They have a great esteem for the cactus plant, from which they think that mankind had its origin. They call God, "the glory." When any of them dies, they prepare a great Tescar. They will only eat the meat which has been slaughtered by the Abyssinians on Saturday. I do not know whether the Abyssinians are prevented from eating with them; but if they eat with a Falasha, they are excommunicated by the priests. The Woitos, another kind of people, are dwelling on the shores of the lake in Dembea, where they hunt after the hippopotamus, the flesh of which they like as well as that of other beasts, which the Abyssinians detest. This people are like the Wato people among the Gallas, as I shall mention hereafter.

I began to-day to study the Galla language with the assistance of my Galla servant.

November 1, 1839—Several priests and Debteras came to see us. One of them received the Acts and the Epistles of St. Paul. Arkadis, the teacher of our Guebra Georgis, complained of Guebra's leaving his school and being too much with us. I requested him to let the boy come to me when he had finished his lesson in school; which he promised to do.

November 2—Guebra Georgis did not come to-day. I understand that having become too free in opposing the Abyssinian errors, his father, as well as his teacher, had endeavoured to draw him away from me, or at least to let him come very seldom for my instruction. In the afternoon I read in Genesis with six boys, who have come to me from different Churches. A Debtera hearing me speak about sin and death, represented the connexion of sin and death in these words: "Sin is the needle, and death the thread."

November 3, *Lord's Day*—To-day I read with Guebra Georgis the first five chapters of Exodus; and then read Church History with him, as far as the propagation of the Gospel through Gregorius Illuminator in Armenia, and through Trumcatus and Edesius in Abyssinia.

November 4—To-day I began to read the Epistle of St. James with Tseddoo, showing him the connexion there is between good works and real faith, which is preached so strongly by St. Paul. In the afternoon we heard that the Governor had made ready the provisions for Mr. Isenberg, and that Wulasma Mahomed had sent word to set out immediately.

CHAPTER III.

DEPARTURE OF MR. ISENBERG FROM ANKOBAR—NOTICES RESPECTING SOME ANCIENT SAINTS—REVERENCE FOR THE SABBATH BY THE GALLAS—DISCUSSION WITH A DEBTERA ON ORIGINAL SIN—CONVERSATIONS ON VARIOUS SUBJECTS—ABYSSINIAN REMEDY FOR THE SMALL-POX—SCRIPTURE INTERPRETATION—DISCUSSION ON THE THREE BIRTHS OF CHRIST—ATTACKED BY FEVER—THE FAST OF TSOMA LEDAT—COPIES OF THE AMHARIC SCRIPTURES DISTRIBUTED—NOTICES OF THE GALLAS DWELLING IN THE EAST OF GURAGUE—VISITED BY PRIESTS FROM GURAGUE—BAPTISMAL CEREMONY.

November 6, 1839—MR. ISENBERG departed to-day, and I accompanied him to Farri, on the frontier of Shoa.

November 12—This morning I bid farewell to my Brother Isenberg, recommending him to our covenant God, on his long journey. My heart was deeply moved, and I could not but weep, knowing that I was alone in this country. The words of Christ, *Lo, I am with you alway, even unto the end of the world,* strengthened me.

November 13—The King returned from his expedition against the Gallas in Mugher. M. Rochet, who had accompanied the King, gave me some particulars about this expedition. They marched, he said, through

the tribes of Abedtshoo, Gelan, Woberi, Betsho, Mugher, and Fajah; that among the tribe Fajah, they found, on a mountain, twelve churches, and a number of Christians, who had been preserved a long time in the midst of barbarous heathens; and that twenty Gallas had been killed on this expedition.

November 14—Alaca Sekima came to see me in the morning. He told me about some ancient saints, who had pulled out their eyes and cast them before vultures, and who had rode on lions. I said, that if they did that, they were not saints, because a saint kept God's Word, which commands us not to mutilate our bodies; and that a true saint humbled himself under the grace of God; and employed his powers of body and soul in the service of his Maker and for the good of his fellow-creatures.

In the afternoon, I went to see Alaca Wolda Hanna, who is sick. Afterward, the King's boy brought me a sheep and some bread, and asked whether I wanted anything else; adding, that as my brother Isenberg had left, the King felt a tender care for me.

November 15—The boy came again and inquired after my wants. The blind Habta Mariam came, to whom I explained Rom. viii. and ix.

November 16—Studying the Galla language. In the Scripture lessons I read Col. ii. and iii., explaining to my people the duties of children, fathers and mothers, servants and masters.

To-day Tseddoo spoke about Saturday, which they

celebrate something like the people of Godtsham. I said, "The Word of God commands us to work six days, and to rest on the seventh; but you say, that people should labour five days, and rest from work two days. As regards the Day of rest, you do not strictly keep Saturday or Sunday;" proving my words by referring to their actions. I then told him how it was that in the primitive Church both days were celebrated, and that the celebration of Saturday was abrogated afterward. Finally, I showed him the necessity of resting in God every day. He then said, that Christ was born on Sunday, as it is written in the book of Sena Fetrat. On asking him for proofs of the divine authority of this book, he was silent. My Galla servant told me, that his people paid great reverence to the Lord's Day; that they did not work on that day, nor sleep with their wives; and that they rose up early before day break, to pray to the Wake. They call the Sunday, Sanbata Gadda—Great Sabbath—in opposition to Sanbata Tena, which means, Little Sabbath.

November 17, 1839—I saw this afternoon a sad spectacle. Five hundred slaves were brought to Ankobar from Guragne. When will the time come that slavery, this disgrace of mankind, will be abolished in all Christian countries!

November 18—A Debtera, whose name is Sentshar, had a long conversation with me. This man is in many respects a perfect rationalist. On account of his controversial spirit with the priests of Shoa, he was dis-

missed by the King, but has since been restored, and made the Alaca of a church in the neighbourhood of Machfood. He began by saying, that children are born free from sin, white like snow; and that man dies in consequence of his own sin. I remarked, first, that Adam our first parent, was unclean before God; and that he begat children in his own image. Secondly, that Moses declared that the thoughts and desires of man were sinful from a child. (Gen. vi. 5.) Thirdly, that death is the wages of sin (Rom. vii. 23.); and that consequently as children die, they cannot be without sin: that is, without a sinful disposition, which they inherit from their parents, according to Psalm li. And Christ also says, *that which is born of the flesh is flesh.* (John iii. 6.) Fourthly, that had not Christ been born of the Holy Ghost, He would have been unclean like ourselves, and disqualified to become our Saviour. He endeavoured to invalidate this last argument, and then took refuge in mystical interpretations. He said, that God in the beginning had created heaven and earth; and that heaven meant 'godly,' and earth 'fleshly:' and that thus children were born godly, but afterward became fleshly. I proved to him, that Moses spoke historically, and not mystically; and then showed him the bad consequences of their mode of explaining the Bible. He then said, that wheat is first good, afterward becomes bad, and weed is seen in the field. I replied, that it cannot be otherwise, because the earth has been cursed on account of the sin of Adam; so

that now it is the nature of the earth to bring forth weed, and will not produce good fruit unless it is cultivated. Thus the nature of man being corrupt, cannot but produce corruption, if not renewed by the Holy Spirit, according to John iii. He then insisted upon maintaining that man becomes sinful by outward seduction. I replied, that the seduction was first inward, as St. James clearly shows, (chap. i.); that from the heart proceed evil *thoughts, murders, &c.* Matt. xv. Besides, if sin originated only in outward seduction, why did they not flee from it, seeing its bad consequences in Adam; that they had virtue and strength enough to do so, if they were born without corruption, and hence needed not a Saviour; but that the whole was a contradiction to Scripture, which tells us, that we cannot even think anything good, and still less do any real good work, so long as we are unrenewed by the Holy Ghost.

November 22, 1839—Tseddoo came to day, to speak about the archangel Michael, who, he said, had conducted the Israelites through the Red Sea. I replied, You are in contradiction with the Word of God, 1 Cor. x. We then spoke about the power of the priests, but were interrupted by Ayto Engeda, who came to see me. While he was with us, we read a passage in the book "Amada Mistir," on which I made some remarks. This book states, that the angel Gabriel came to Shoa in the figure of an old man. I asked, whether this was written in the Bible? He answered in the negative.

"Well," I replied, "why do you teach it, if you have no proof of it in God's Word?" Ayto Engeda said, that I had spoken the truth. In another part of this book it is stated that the humanity of Christ returned to His Deity. I said, that was an unscriptural confusion; that the word became flesh, as St. John says; but that we could not say, that the flesh became God. We then spoke about saints, and that it was a sin to make them our mediators and Saviours. I said that if we had Christ, we had all with him, even the saints. The priest then said, "But all our books come from you, the people of Jerusalem." I replied, I know that our fathers and those of the Oriental Church, have, in many things, gone astray from the truth; but that God knowing this before, had given His Word, and promised to guide us into all truth by His Spirit, that we might know His will and examine the doctrines of our fathers, on whom we were not to found our faith; and that if we were to rely upon our fathers, the heathens would say the same with respect to their religion. With regard to ourselves, the Christians of the West, I said, that we had, three hundred years ago, left the errors of our fathers and followed the pure Word of God, protesting against all human traditions and additions; and therefore we were called Protestants. Tseddoo then said, "Well, allowing this, the principal thing is to keep God's word, and to impart our goods to every body, as Christ says, *Give to him that asketh thee.*" I asked, Does God give His Spirit to wicked men, who

will not leave their sins? He answered, that He did not. "But does not God," I said, give His Holy Spirit to those who ask for it with a real desire?" He replied in the affirmative. "Well," I said, thus we should also give to those who are in want of our assistance, supposing we have the means of doing so. If Christ says, *Give to him that asketh thee,* that means that we should be ready to assist our fellow-creatures wherever and as much as we can." Afterward I had Church History with Guebra Georgis and others. Then Alaca Tesfa came begging me for a copy of the Amharic Psalms, which I gave him. Two Debteras also came and asked, whether it was true that our Book of Psalms contained three hundred Psalms. I said, that it was not; that we were content with an hundred and fifty Psalms; and that we should keep these in our hearts and become a holy people like David was. I then spoke about their contents being useful in various situations of life, and found fault with the Abyssinian custom of reciting them so often.

November 23, 1839—During my reading with several boys, Sentshar came again, bringing with him a book called "Mēēlad." He said, that Christ himself had maintained in John ix. that neither the blind man nor his parents were culpable, and consequently a sinful corruption did not communicate itself to children. I said, that this passage did not at all prove what he wished—that he should have a regard

to the question of Christ's disciples, as well as Christ's answer—that if God inflicts great distress upon a man (like Job), people are ready to say, that he must have been a great sinner, else he would not have to undergo so many calamities—and that the disciples of Christ judging thus, asked their Master, whether the blind man before his birth committed a particular sin, or whether his parents had not sinned in such a manner, that their sin was punished in their son; but that Jesus disowned both, saying, that the reason was that the works of God work might be manifested. Hence this passage, I said, does not speak about the connexion between the corruption of children and their parents; but that the principal scope of it is to show, that great bodily calamities are sometimes inflicted upon persons for reasons unknown to human understanding; and that we are not allowed to judge in such a case unkindly, or according to our ideas about the moral character of our fellow-creatures. Having given Sentshar an explanation of this passage, I proceeded to strengthen my former proofs of the sinful corruption in which children are born. When speaking about the imputation of the sin of Adam, I remarked, that though we became sinners on account of Adam, yet that God in His love did not for Christ's sake impute sin to us: however, we are under the law of death. He then asked, why we must die, as we had not deserved it like Adam. I said, that we must die on account of our sinful nature; and that supposing this were not so, yet we had deserved

nothing; that God had created our souls to immortality; and that Christ himself died, who had not deserved death. Thus God could let children die, though they had not deserved it. In short, children are born with a sinful nature derived from Adam; and that on account of their corrupt nature are children of God's wrath and must die. That God does not impute this sinful state to them as their own; but forgives it for Christ's sake, and declares this forgiveness in baptism, and which therefore is a strong proof of man's natural corruption; and that the corrupt nature communicated by Adam and to us by our parents, is the real source of our own sins and punishment. I then spoke about the necessity of a mediator, and the way of receiving him.

Afterward, Sentshar endeavoured to prove their chronology from Luke i. 26., when the angel Gabriel was sent to Mary in the sixth month after he had been sent to Zacharias. A month, he said, was a thousand years, because David said, one day is as a thousand years before God. I replied, that if he reckoned in this allegorical way, he must count 30,000 years, because David did not say that a thousand years were like a month, but one day. Then I showed him how our chronology is got in a historical way. He then spoke about a book called Kufalie, in which is contained what God said to Moses on the mountain during forty days. I said, that all that was necessary for us to know respecting that holy discourse was written in the Pentateuch. A strong proof, I said, that we should not know what God had

not revealed was to be found in Rev. x. 4., where St. John was prevented from writing what the seven thunders had uttered; and that it was only human curiosity that wished to disclose what God had concealed. Sentshar then spoke about St. Mary.

November 26, 1839—M. Rochet communicated to me his plan of going to Sentshero, and returning by way of Enarea. A Debtera then came, and said that blasphemy was no sin; but I showed him the contrary from Matt. xv., and the example of Michael the Archangel in the Epistle of St. Jude. In the evening, M. Rochet brought me a number of potatoes, which he had obtained from the King, who received them from Mr. Isenberg at Adowah. I planted them, and they have grown up very well.

November 28—I read Rom. x. to the blind Debtera, and afterward went to see the Governor of the town. As the small-pox was said to exist in the north of Shoa, I asked Guebra what remedy was used in Abyssinia against it. He said, that they made an incision in the fore arm, and put therein the lymph from an infected person, covering it with wool. This operation stood the test, as Guebra himself had experienced. The scar was still to be seen on his arm. The vaccination of Europe is not yet known to the Abyssinians, they being content with the inoculation of the small-pox. However, they do not think of inoculating, till the small-pox has broken out in their neighbourhood. When the disease exists at Ankobar, the King retires to the

village of Machel Wans, where no one is admitted to his presence, as he is in great fear of being infected. Merchants and travellers are also prevented from entering Shoa. Thus we have an example of a *cordon militaire* in Abyssinia.

November 29, 1839—Studying the Galla language. A Debtera asked me, whether it would be sin if he took a second wife, his first having died. I directed him to Rom. vii. 2. He was surprised at not having before seen my meaning in this passage. When we spoke about fasting, I remarked, that a new birth, and not fasting, was the condition of entering into the kingdom of Christ.

November 30—Debtera Habta Selassie came to see me. He spoke about the bush of Moses, which he explained as being applicable to Mary, she having brought forth Christ without being consumed. This matter led me to remark on the necessity of interpreting the Scriptures in a historical and grammatical way. Afterward, our Workie began to dispute vehemently with me, saying, that it was insolent to maintain that Mary had other children besides Christ. I read Matt. i. 25; Mark iii. 32—35; John i. 3; Acts i. 14; 1 Cor. ix. 5; and said, that from these passages we might conclude that Mary had children by Joseph. But as he bitterly opposed and declaimed against the Protestant Churches, I directed the discourse to practical remarks. He is a selfish and self-righteous man. I should not wish his sons, who are educated in Dr. Wilson's School at Bombay, to come here as long as he resides

in this country, as he would become rather an obstacle to them.

In the evening I read an account of the late Rev. T. Blumhardt. I related to my people several important facts, which pleased them much. I much wish that a short history of Missions were translated into Amharic or Æthiopic.

December 1—Workie endeavoured to attack the doctrine of the English Church respecting the Lord's Supper, and spoke about the various sects of England, of which he had heard during his stay at Bombay. I made him feel and know, in a friendly manner, that he was unacquainted with our doctrines and his own heart. I endeavour to the utmost to remain on friendly terms with this proud man, as I know how much harm he could do to my work in this country, if he let loose his bitter spirit against me. We brought him from Cairo to this country without entering into an engagement with him, being then of opinion that he would prove useful in maintaining our connexion with the sea-coast; but time has shown that he seeks only his own interest.

In the afternoon Alaca Sekima called upon me. He spoke about Samuel, a former saint of Abyssinia, who rode on lions. I reminded him of what I had formerly said against this folly. He then spoke of Eostatius, Tecla Haimanot, and Antonius, monks who had each instituted a particular religious order. The monk Samuel has also his followers in Abyssinia.

Sentshar came again to dispute about the three births of Christ. He said, that in Luke ii. 11., Christ, which name meant "anointed," was called so at His birth. Hence there were, first, His eternal birth; secondly, His birth in the flesh; and thirdly, the unction of the Holy Ghost in the womb, which they call the third birth. I remarked, that they could not prove the third birth from the passage quoted, because the Son of God is called "the anointed" in Psalm ii. 2; and, secondly, the Prophet Daniel tells us his name, (chap. ix. 26.); consequently, according to their view, He must have been anointed at the time of the Old Testament, when the Word had not yet become flesh. In the same way He was called by the name of Jesus, (Matt. i.) before He had saved mankind. Christ is related to both natures. His being called "the anointed," relates only to His humanity, which was anointed when He was about to perform the work of our redemption. You must not separate the historical connexion of the Gospel. The baptism of Christ and His unction of the Holy Ghost, stand in connexion with the beginning of His work: Matt. iii and iv.; Luke iii. and iv. Sentshar is an extravagant Monophysite; for he said, that the godhead died and fasted in the humanity of Christ. He then spoke about the miracles of Tecla Haimanot, who had converted a very impious heathen. I related to him the history of the Missions on the Feejee and the Friendly Islands.

December 4, 1839—This morning I was attacked with fever. A sick man in this country is in a pitiable con-

dition, as the people immediately run together, weeping, giving their foolish counsels, and speaking of devils and exorcism.

December 5—I was much better this morning. A dose of tartar emetic and quinine did me good yesterday. Sentshar came again to dispute; but I turned the discourse to real conversion, according to John iii. The deadness of the Abyssinians casts me down very often. They hear with one ear, and let it pass through the other. I finished the first chapter of John in my Galla translation.

December 7—To-day Tsoma Ledat commenced. This fast is in remembrance of Christ's incarnation. The monks only are obliged to keep it. I read to Habta Mariam Rom. xii and xiii. Sentshar asked for a Pentateuch, which I gave him.

December 8—Alaca Sekima came. He said that I should make him my confessor, or nafs-abat; because if I should die, nobody would absolve me. I said, that it was Christ to whom I daily confessed my sins, and I knew that He absolves me for the sake of His sufferings and death; that if Christ shut me out of His kingdom, the confessor could not open it to me; and that if Christ has opened, nobody can shut. Then Sekima spoke about the late Muallem, an Armenian, who was considered the Abuna of Shoa; and who, when angry with his servants, had thrown away all the Zatsh (hydromel) which was in his house. I replied, that it did not become a Christian, and still less an

Abuna, to waste God's gifts. Afterward, several boys came, to whom I read a little tract which I had translated, containing the essential doctrines of the Gospel.

December 11, 1839—Guebra Georgis, who some days ago was attacked by fever, is getting better. I gave him the medicine which I had found useful myself. This morning a Governor of the Wollo Gallas came, begging me for medicine against epilepsy. He said, that he had tried the efficacy of amulets written by Christians and Mahomedans, but that they were all of no use. Afterward, I finished with Guebra Georgis the second period of Church History, speaking about Pelagius, Augustinus, and Origen, the latter of whom is considered a heretic in Abyssinia.

December 13—We came in Church History to Mahomed. I showed that Mahomed did not know the nature of sin, as well as God's justice and holiness; and therefore he was not in want of a Saviour; that the extravagances of Christians at his time contributed much to his rising; and that the speedy propagation of his religion was produced by his sword and fleshly religious ideas. We then spoke about Dionysius Areopagita, who is highly esteemed by the Abyssinians. I showed that neither Kyrill, Athanasius, nor Chrysostom, knew his works; consequently they could not have been written by the Dionysius mentioned in Acts xvii.; and that it was usual at that time for impostors to write useless books, which they stamped

with apostolical names to procure an access to their contemporaries on behalf of their lies. Guebra said, "I have understood this." I should like if a number of priests would study Church History.

December 14—This morning I reflected much upon going to the Gallas, being grieved at the indifference of the Abyssinian Christians, and encouraged myself to study the language of the Galla people. I also reflected upon the principles which I should adopt in my translation. I had hitherto used the Amharic characters; but observing that the Galla language is no semitic one, that writing in Amharic has many inconveniences, and that perhaps the Word of God may go forth from the Gallas to the whole of Abyssinia, I thought it better to use the Latin characters, employing for the words not found in the Galla language the characters of the Abyssinian languages, on account of the national connexion of both countries. I know that in using foreign characters I shall be opposed by the Abyssinian priests, who wish nothing else but the Æthiopic to be circulated. May the Lord help me in this work to the glory of His Name!

December 15—To-day I finished reading the Epistle of St. Paul to the Romans with the blind Debtera Habta Mariam. I briefly repeated the whole contents, particularly the doctrines of sin and grace, and exhorted this man to yield up his whole heart to Christ, who would give him spiritual understanding and eternal life, if he received the doctrines of the Gospel into his

heart. I then related to him the case of a poor blind woman in my country, who having heard this Epistle read, had retained it in her memory, and received into her heart, till her death, when she left this world in faith and triumph.

Several priests came in the course of this day to beg for books. I distributed three copies of the New Testament and a copy of the Pentateuch. They requested Æthiopic copies, which I was unable to give them.

December 18, 1839—As the father of Guebra Georgis had directed me to read with Guebra the Gospel of St. Mark in Æthiopic, I complied with his wish; but I also read it in Amharic. When I have finished with him Church History, I intend to introduce him to the biblical books, having already translated a treatise containing the following points: The many ways in which God has revealed Himself to mankind—that the principal subject of biblical history is the Kingdom of God—the way in which the Bible took its rise—the evidences that the Bible is the Word of God—how the Bible came to us—how it is to be read—and the names of the Books and their principal contents.

In the afternoon a Debtera came and spoke much about evil spirits, budos, and amulets. I expressed my grief at learning that the Debteras, called Christians, used from ignorance and worldly interest to write amulets for the Gallas; showed him the uselessness and sinfulness of such practices; and exhorted him to the duty of the Debteras instructing their own people,

as well as the Gallas, in scriptural and other useful knowledge.

December 19—Read with Guebra in the Gospel; afterward the Introduction to the Bible. Debtera Habta Selassie being with us, manifested delight in this study. The father of Guebra came, and spoke about the Tabiban before-mentioned; and said, that he with a friend once at night listened to their prayers, when they prayed to the Angel Phanuel that the Messiah might come very soon.

December 20—Guebra with other people seeing in my room a Treatise, printed in German, called, "The book of the heart of a sinner," with pictures, was much struck; and wished to have it in Amharic, with the pictures. I finished Genesis with several boys who have come regularly for the last month.

December 21—To-day I received news from Tigré through a servant of Hadji Johannes at Adowah. I learned that Kidana Mariam, the former servant of Mr. Isenberg, had died at Jiddah, where he was with Mr. Shimper, a German Botanist; and that three Europeans had also arrived at Adowah, with several Catholic priests.

Abder Rachman, the dragoman of Mr. Rochet, came to see me. He is a native of Argobba. He attempted to prove that the Argobbanians came from Sana, in Arabia; and that the Gallas entered into Abyssinia by way of Mecca and Jiddah. I told him that the Gallas had nothing common with the Arabians, either in their

language or religion; besides which, the Abyssinian books stated that the Gallas came from the south of Abyssinia. As to the Argobbanians, I said, that he wished to derive the rise of his people from the holy land of the Mahomedans. He then said, that ar (or har) means *silk*; and gobba *cloth*, because the Argobbanians had formerly worn clothes of silk, when they came from Arabia. As for the rest, the language of Argobba is said to be nearly the same as that of Horror.

Two priests of Gurague afterward called, and spoke to me about a petty Christian empire called Cambat, in the south of Gurague. They also told me, that the Gallas pay great respect to the serpent, keeping it in their houses, and feeding it with milk; and that some of the Gallas are of opinion that the serpent was the father of mankind. All that these priests said was confirmed by my Galla servant.

December 25, 1839—The Alaca of Mans, whose name is Wolda Haimanot, came to see me. He is the Alaca of thirty-eight churches, and one of the most respected priests of Shoa, and loved even by the King. He asked whether there were Mahomedans in my country; and then said, "We Abyssinians drink from the well of the Patriarch of Alexandria." I replied, "In my country we drink from the Word of God, from Christ, who said, *I am the way, the truth, and the life.*" I at first thought that he came to dispute; but I found him a man of no bitter spirit. He begged

me to teach him the names of the Amharic Alphabet, having heard that I knew them. I complied with his request. I also gave him a copy of the Epistles of St. Paul, which he thankfully received.

December 26—A priest of Guragué came to see me. I asked him about the Gallas dwelling in the east of Guragué. He said, that the most powerful tribe was that of the Arroosi Gallas, who fought quite naked in battle, in order to frighten their enemies; that in their country much salt was obtained and exported to Guragué and the Galla countries in the neighbourhood; and that there was a great lake, called Laghi. He also told me of a priest, who died several years ago at Ankobar, who had travelled from Shoa to Tadjurra, from thence to Cairo, returning by way of Sennar to Gondar; and that afterward he went to Enarea, and returned by way of Caffa, Cambat, and Guragué, to Ankobar, where he died.

In the lake of Guragué, called Suai, five islands exist, in which the treasures of the ancient Abyssinian Kings, are said to have been hidden from Gragné when he entered Abyssinia. That there are Æthiopic books is confirmed by a man whom the King sent there as a spy. The houses of the Guragueans are described as being much better built than those of Shoa, which, by the Guragueans, are called stables. But their houses are widely separated from each other; and hence much occasion is given to kidnappers. The main reason of this separated state of the Guragueans is, I am told, the

enmity of the people one against the other, and the total want of civil order. Children sleep by the side of their parents; but, notwithstanding this, kidnappers annually take a great number. These fellows break through the walls of the house at night, put a large stick upon the necks of the parents, and take away their children: if the children make an outcry, they put a rag into their mouths. In many houses, children sleep on beams placed across, in the upper part of the house; but kidnappers penetrate also to that place. If the walls of the houses should be too strong, the robbers at night make a pit around the house, which they set on fire; when the inhabitants, going out, fall into this trench, and are seized, with their children. In general, the Guragueans are blamed as being a bad people; as they have not civil authority, and are surrounded by Gallas and Mahomedans. The jurisdiction of Shoa is only and slowly extended to Aimellela, on the frontier of Gurague beyond the Hawash. If this country does not get soon a settled order, it will be desolated after a little time, because a great number of slaves are annually brought from thence. One brother sells the children of his brother; and the people are stolen in going from one village to the other.

December 27, 1839—This morning ten priests from Gurague came to see me. They arrived here yesterday. I read with them in the Gospel, and exhorted them to become true followers of Christ, that they might be able to teach their poor people and the surrounding heathens.

I distributed several copies of the New Testament among them. They told me about a country called Wolamo, beyond Cambat, where there are Christians, but without priests at present. Beyond Wolamo is a large Galla tribe, called Alaba. Mr. Ludolf has mentioned the Alabas in his History. About Sentshero they could not tell me much. The way to Cambat conducts through the Adia Galla Tribes. In Gurague is a heathenish people, called Fuga. They are a wandering people, and eat all that the Guragueans abhor.

December 28—To-day my luggage arrived from Tadjurra. The King wished to possess many of the things; and several priests having heard that my books had arrived, came to me, bringing with them Æthiopic books, which they wished to change for Æthiopic New Testaments.

December 29—Many people came to-day, begging for books and medicine. I sent a copy of the New Testament to the Governor of Gurague, whose name is Nefhomus. To-day, the general Alaca of Shoa, whose name is Guebra, was dismissed as he had written a bad amulet against the King. I read in the Gospel with a number of boys. In an Æthiopic book, which a Debtera brought to me in order to change it, was written, "Whoever shall sell this book, is cursed for ever." On this account people will not sell their books, but change them for others, or lend the book to make a copy.

December 30—A priest from the lake Haik, in the tribe of the Wollo Gallas, called upon me. He said,

that there was a Church, called St. Stephanos, which was built 1300 years ago. I gave him a copy of the New Testament, and sent another for the Church. I spoke again with the King about my journey to Guragué; but he would not allow me to go, saying, that if I should be killed, my countrymen would make him responsible.

January 1, 1840—A new year. May it be a year of grace to my heart, as well as to the whole of Abyssinia! While I was reflecting upon the past year, pouring out my heart in confessing my sins, and thanking the Lord for all the spiritual and temporal gifts which He had bestowed upon me, the King's boy came, delivering to me 250 dollars which Ali Arab had brought. I again gave thanks to God, who knows the wants of His people. People are continually coming and asking for books. Would that I had a large quantity!

January 6—To-day I went to the King, begging him to change the money which I had received, a great part of it not passing in this country. He complied with my request. Other people of Guragué came asking for books. I spoke with them a good while about John iii.; and then gave them what they had asked for. The Guragueans are great beggars. They fall down at my feet, begging only for a piece of salt. If they go to Shoa, they appear nearly naked, saying, that the Gallas robbed them on the way; and then they get clothes from the King, which the

Gallas will not rob, knowing that the King would become angry with them.

January 10—The King departed for Angollala. This morning, the Lebashi was with me, begging for medicine. The duty of this man is to go over the whole country, and to take all people who are suspected of robbery. He appears to be a man of energy. Wolda Haimot, the son of Alaca Serat, then came asking me about Mahomed and his religion. I said, that Mahomed could not have been sent by God, as he taught doctrines quite contrary to the Old and New Testaments; and that if he is called a messenger, he is the messenger of the antichrist, yea, he is himself, because St. John said, that whosoever denies the Son, is the antichrist, and this is the messenger and servant of Satan. I then explained to him the principal doctrines of Mahomed and Christ, and encouraged him to read the Word of God, not only to get knowledge, but particularly to the salvation of his soul.

In the evening the priests went out to prepare the ceremonies of the annual festival of baptism. I also went out to witness them. The Tabots (holy ark) of the five Churches of Ankobar were placed on a free place of the town, called Arāda, where the Governor of the town received them, prostrating himself with the people. The priests were well clothed, as well as the other people, because they consider the day of baptism as a day of great shelĕmāt (splendour). The Churches distribute white clothes, and the other people

borrow one from the other what they can get, to glitter on this day. Then they went singing to the rivulet Airara, at the foot of the Tshaka mountain. Having arrived there, the priests of each Church pitched a tent, singing the whole night. I returned, but intended to go at night to see the holy ceremony.

January 12, 1840—After midnight I went to the rivulet Airara. The ceremony of baptism had not commenced; but after the first crowing of the cock it began. The priests of the Church St. Mary had to officiate this year. They had dammed the rivulet in the evening, so that in the morning it was considerably swollen. A priest stood in the midst of the water, and with a few words, blessed it. Then all the people, old and young, being quite naked, plunged themselves into the water. They tumbled first a good while in the water; then they went out, and others followed them, being like men quite out of their senses. Parents took their little children and cast them into the water, though these poor creatures cried loud from the coldness of the water. The priests having lights stood around the rivulet, to witness this abominable ceremony. I turned my eyes from this spectacle, and entered into a discourse with the father of Guebra, speaking about the baptism with the Holy Ghost, and the blood of Christ to the forgiveness of sin. Several priests joined in the discourse. I then expressed my grief at seeing such ceremonies in a Christian country. Many people told me that I had said right. I then went home, while the

priests remained till morning, when they returned to Ankobar, singing and shouting.

January 13—A priest came from Debra Libanos, begging in the name of his priesthood for the Æthiopic Gospels, as their Church was too poor to buy them. I complied with his request, and gave him also a copy of the Amharic New Testament. He went away, returning me many thanks. A Guraguean priest then came, begging for the names of the Amharic alphabet, so that he might teach it in his country. Afterward, a Debtera brought to me a book, called Tarik. It contains a table of genealogy to King Solomon; and then speaks about the Kings of Æthiopia, about the origin of the Gallas, and some facts respecting Mahomed Gragne, King of Adel. I begged him to make me a copy of this book, which he did. Afterward, Tseddoo brought to me a book, called Genset. He said that it was composed by Athanasius. Tseddoo said, that this great father of the Church had maintained, that the dead went to the holy supper after death. I said, that this was not agreeable to 1 Cor. xi., where St. Paul says, that we should show forth Christ's death till he come; nor to Mat. xxvi. 29., which referred to a heavenly communion of Christ with His disciples as there said, that he would have no further bodily communion with them, but in the kingdom of heaven. Then I reminded him of Gal. i. 12., and Rev. xxii. 19., where it is inculcated on every Christian to take nothing from Scripture nor add thereto.

January 15, 1840—A Debtera brought to me a book, called Wudassie-Amlak, which is so much esteemed by the Abyssinians, that they say, if there were no priest with a dying man, and this book only were read, his assistance would not be required. Afterward I studied the Galla language. My Galla told me about two Deities which the Gallas worship. One is called Oglia; the other Atete. They offer sacrifices to the Atete, a female Deity, in the month of September; and to the Oglia, a male Deity, in the months of January and April.

January 16—I called upon Anko Jasus, the Alaca of the Church of St. Mary. He appears to be a monk. I gave him a copy of the Æthiopic Gospels, and a copy of the Amharic New Testament for his Church. Thus all the Churches of Ankobar have received books from me.

January 17—Debtera Worknech begged me to explain to him Matt. iii. I spoke about the baptism of John, and that of the Abyssinians, which I had lately witnessed. First, I said, that John taught his people before he baptized them, and that he showed them the necessity of repentance, if they wished to enter into the kingdom of God; and, secondly, that John directed his hearers to the great day, the judgment of Christ; that they should not rely upon their own righteousness and useless ceremonies, but really change their minds, and be baptized with the Holy Ghost.

CHAPTER IV.

MR. KRAPF ACCOMPANIES THE KING ON AN EXPEDITION AGAINST THE GALLA TRIBES—THE KING'S ARMY—CONVERSATION WITH A PRIEST ON FASTING AND OTHER SUBJECTS—RELIGIOUS CEREMONIES OF THE GALLAS—VISIT TO A VILLAGE—A GALLA GRAVE—NOTICES OF VARIOUS GALLA TRIBES, (THROUGHOUT THE CHAPTER)—CONVERSATION WITH PEOPLE FROM THE NORTH OF SHOA AND OTHER PLACES—INTERVIEW WITH TSHARA, SON OF THE QUEEN OF MULOFALADA—FAVOURABLE RECEPTION—MAJESTIC MOUNTAINS OF MAITSHA—SOURCES OF THE HAWASH—RETURN TO ANGOLLALA—HOT WELLS IN THE TERRITORY OF FINIFINI—ARRIVE AT ANGOLLALA—RECEPTION OF THE KING——REMARKS ON THE ADVANTAGES GAINED BY THE EXPEDITION.

January 22, 1840—This morning, about nine o'clock, the King departed from Angollala on an expedition against the Galla Tribes in the south of Shoa, and I was ordered to follow him in company with M. Rochet. About ten o'clock we passed the river Tshatsha, which has its course from south-east to north-west: it most probably arises in the mountains of Bulga and Mentshar, in the province of Fatagar. On a neighbouring hill we observed a large village, called Wonabadēra, where Ayto Maretsh, the most influential Chieftain of the Gallas in the south of Shoa, has his residence. The Galla tribe, through the territory of which we first

passed, is called Abedtshoo, which is very large, and divided into several districts. It is well peopled and cultivated; but being destitute of trees, it does not present to the eye so beautiful an aspect as the other territories of the Gallas, which we saw afterward. It has no high mountains, but only hills. It is rich in rivulets, meadows, and large valleys.

The army of the King which accompanied him today amounted to about 5000 men. The King went before, having on each side a man holding a large red umbrella, preceded by several Gallas to show him the way. Behind the King there were about twenty wives riding, to prepare the King's kitchen, and at a little distance were the priests, alacas, and other men of rank. I was ordered to go with these. And finally there were the soldiers of the King, commanded by their respective officers. On the left side of the army, were the Tambours, riding on mules, making their monotonous noise; and, on the right side, were several wives, singing hymns in praise of the King.

As my European dress and physiognomy excited the attention of the people, I was always surrounded by them, asking me about my country. I left this matter, and took the opportunity of speaking to them about the way conducting to their eternal welfare. As a Missionary has people with him from all parts of Shoa, he can do much on such expeditions. Every word he speaks, they relate afterward to others, as I frequently

observed. A priest, who was with Ayto Maretsh, asked me a number of questions. I at first considered him a bigoted monk, and spoke with him in decided terms; but I observed afterward that he was much attached to me. He at first turned the conversation to fasting. I said, "Fasting may be useful to you, as well as disadvantageous, according to the use you make of it. If by fasting you wish to be justified before God, you are not in want of the merit of Jesus Christ, and of the grace and mercy God has offered us in Him; you make your own Saviour, and blaspheme Him who accepts a mourning sinner by His grace; and you declare all that Christ has done for us to be superfluous, or at least, not sufficient for our redemption. But in doing so, you are quite in opposition to the doctrine of Christ and His Apostles, who declare that there is no salvation but in the name of Christ, who justifies the sinner by faith, and not by merit which a man thinks to have got by fasting or other work. In this respect, fasting is an immense disadvantage to you; yea, you commit a great sin if you fast for righteousness' sake. You have no command in Scripture for your doing so; but you are commanded to put aside all your own works and to seize by a living faith what is given to you on the cross of your perfect Saviour Jesus Christ." I then explained to him the passage (Matt. v. 3.) *Blessed are the poor in spirit: for theirs is the kingdom of heaven.* Furthermore, I said, "Fasting respects only the flesh, not the soul. The Mahome-

dans and heathens can fast as severely as you, without partaking of Christ. It is another thing, if we fast in order to be able to meditate about the condition of our hearts, to mourn over our sins, and to pray. In this respect, fasting may become useful to us; but in doing so we know and declare it before God and men, that we do not seek righteousness thereby, but only a preparation for a praying intercourse with our God. Having this in view, the Apostles sometimes fasted; but they left it to Christian liberty as to how often and in in what cases it should be done, without giving strict orders about it."

Afterward he spoke about the prohibition of coffee drinking. The priests of Shoa do not allow it, in opposition to the Mahomedans, who like coffee so much. First, I proved to him, that God makes coffee grow as well as other things for the use of men; and therefore he who forbids it, is in opposition to the Creator of all things. Secondly, I showed him that all that God has created, is clean, good, and not to be refused, if it be received with thanksgiving, as St. Paul says, (1 Tim. iv. 3, 4.) ; and that it was another thing if some things were not suitable to our bodies and health. In this respect, we were obliged to abstain from eating or drinking it, as it is our duty to preserve our life, which we should otherwise destroy, as many Abyssinians do by severe fasting. Thirdly, I explained to him the difference by which we are distinguished from the Mahomedans, namely, not by fasting, or coffee drinking, or

dress, or bands of silk; but by our doctrines and a holy Christian life. Fourthly, that if the Abyssinians will separate themselves from Mahomedans by prohibiting coffee, they are obliged to abstain from all other meat which the Mahomedans make use of. Fifthly, I reproached their priests, saying, "I know why you are so strict in forbidding coffee; you do it for your interest, taking a cloth, or some pieces of salt, before you absolve a dead man whom you know to have been a coffee drinker. I would not have opposed you so much, if I had observed that there was no custom in general to drink coffee; but knowing the reasons why you forbid it, I thought it my duty to speak openly on this point. But supposing there were no custom, your country could produce plenty of coffee, and it would be for your temporal welfare to plant and sell it to foreign countries."

I then spoke about the real conversion of sinners, about the happiness of a true believer in Christ, and the duty of the Shoa Christians to convert the Mahomedans and Gallas, saying, that if they loved Christ, they would keep His commandment, by which all true believers are obligated to instruct all the nations of the earth. But in order to be able to do so, they must first themselves return to the pure doctrines of the Gospel, else the Gallas would not hear them. "What," I said, "shall the Gallas gain by your doctrines about fasting, prohibition of coffee and smoking, by your traditions of circumcision, and by your strict separation from other nations? Instead of converting them, you give them occasion to

blaspheme the holy name of Christ, thinking that His yoke is a very heavy one, in opposition to what He himself says (Matt. xi. 28.) *Come unto me, all ye that labour and are heavy laden, and I will give you rest, &c.*" In my heart I fervently prayed that the Lord would open a door to the Galla nation, and hasten the time of their salvation.

About one o'clock we passed a river, called Belat, which has its course in the same direction as the Tshatsha, and perhaps the same source, on the Bulga mountains. There is a large village of the same name near it, situated on a rocky hill. Our route was plain and agreeable. We observed several large ahorn-trees, under which the Gallas perform their religious ceremonies. These trees therefore are considered holy, and nobody can touch them without losing his life. Here they offer sacrifices to their two principal Deities, Oglia and Atēte. To the Oglia, which is a male Deity, they offer cows, sheep, &c., in the months of January and April; and to the other, which is a female Deity, they offer sacrifices in the month of September, at which time their priests, called Kallitshotsh, foretell the incidents of the coming year. They pray that these beings, which they think to be invisible, may grant to the people a good harvest and other temporal blessings.

About two o'clock in the afternoon we encamped on a large plain, called Magel, which is intersected by a rivulet of the same name. The King gave orders to Serta Wold to furnish me with a tent.

January 23, 1840—Very early this morning I went out to a neighbouring village of Gallas, accompanied by M. Rochet and my Galla boy. The Gallas on seeing us, ran all together. I saluted them in their own language. I then said to them, through my Galla, that I had heard in my country that the Gallas were like what the forefathers of my country had been formerly, not knowing the right way to their temporal and eternal welfare; that the Wake (God) had shown us the right way in a book which we call the Gospel; and that His will was, that all men should hear, know, and accept this book, in order to become happy with Him after this life. As to myself, I intended to study well their language, and then to come and teach their boys and all who wished to know the right way. Several people said, "Well, come, and we will give you sheep and what you need." I replied, "I am not in want of property; but I wish to make you happy by the knowledge of the Word of God." I like much the Galla people, and I am convinced that if a Missionary once commenced his labours among them, he would be blessed with better success than among the Abyssinian people.

The King set out about eight o'clock with his troops, which had been considerably increased by soldiers coming from Bulga and Mentshar. We marched south-west-west in the territory of the Abedtshoo Gallas. About eleven o'clock, we passed the river Sana Robi, which separates the tribe Abedtshoo from the tribe Gelan; and then marched north-west, passing, about one

o'clock in the afternoon, the river Sanga Boka. About two o'clock, we encamped on a place, called Gordoma, in the tribe Woberi. As the tribes Woberi and Gelan were several years at war with each other, the country around was a desert, and we saw nothing but the ruins of former villages. When we had encamped, the King asked me how many soldiers I thought he had gathered at present? I said, that I thought there were about six or seven thousand. He laughed, and said, "That is nothing: look after several days, and then tell me the number." We had to the north the province of Shoa Meda, where there are Christians.

In the evening, the Governor of Machfood came to see me in my tent. As they came only to see my European dress, and to ask about trifling things, I turned the discourse to the Word of God, to proclaim which I was sent by the Christians of my country. They then kept silence, in order to hear what I had to say about the propagation of the Gospel in our times, and of the Holy Scriptures in a hundred and seventy different languages, and about the arts of our country. I like to converse with different people on this expedition, and to make known my object in all the districts of Shoa, as I obtain thereby a great advantage; namely, that I am known if I should afterward visit their villages. I regretted that I had not with me a large quantity of Amharic books, as I had many opportunities of distributing them.

January 24, 1840—As the King set out very late this

morning, I had a long conversation with people who surrounded my tent, in number about two hundred. My heart was warm at seeing them. Several were about to speak about fasting; but I left that, and enlarged on the duty of a Christian to acquaint himself well with the Word of God, contained in the Old and New Testaments, and to follow it with all his heart during his life. I then proved to them from the Ten Commandments the sinfulness of their hearts, and the necessity of a living faith in Jesus Christ. The people were much pleased with what I said, saying, that they had never heard such good tidings from their priests. If I should accompany the King on another expedition, I shall prepare before a number of short sermons, explaining to the people the essential truths of Scripture in a clear and decided manner. These expeditions, which the King makes three times in the year, namely, January, June, and September, afford a suitable occasion for a Missionary to preach the Gospel, which opportunity he does not have at other times.

We marched through the territory Woběri south-west-west. On the south-east we left the mountains of Garra Gorphoa, which extend from east to north-west, in which direction we saw all the rivulets running, which we were continually passing. As since yesterday the troops from northern and western Shoa arrived, the King sent his boy Beru, to request me to go on a hill from whence I could see the troops passing, and to tell the King how many I thought there were. I

rested about an hour, seeing the people arriving from all directions; finally, I went my way, thinking there were about fifteen thousand men. Notwithstanding this, others will arrive in a few days from Shoa, and the country of the Gallas. The most beautiful horses and mules were to be seen. How powerful a King Sahela Selassieh might become, if his troops were disciplined, and his country civilized! About one o'clock, we were covered by an immense swarm of locusts, so that we could see neither the sun nor the mountains around. I have seen them in Tigré, but not in such a mass. Afterward we had rain. The second rainy season, which is called Tshernat, is at hand, and is expected regularly between January and February. The first rainy season, called Rat Kidan, begins in the month of June, and ends in September.

I saw this afternoon, for the first time, a Galla grave in a village called Mutshella. The grave was surrounded by a wall about three feet in height, on which the aloë-plant was growing up very beautifully. The grave was also covered with stones of about two feet in height. I have never seen in Abyssinia a grave adorned so nicely. On asking my Galla boy, why they adorned their graves so beautifully, I received an answer which destroyed my pleasure. He told me, that the Gallas are of opinion, that as soon as the above mentioned plant grows on the grave of a person, he begins to get righteousness before the Wake, and goes to him. However, the Gallas have an idea of retribution, as they

believe that a good man goes to the Wake, and a bad one to the fire of the Setanat, or Geni. As I asked Gallas, who have no connexion with the people of Shoa, I suppose that this is an idea of their own.

January 25, 1840—We commenced our march this morning about nine o'clock, proceeding south-south-west, through the territory of the tribe Jumbitshoo, which was quite destitute of villages. We passed several rivulets. The King rested several times to catch fishes. About two o'clock, we encamped in a plain called Sululta, having been about eight hours in its circuit. The Gallas on the neighbouring mountains are called Sululta Gallas. Their neighbours in the south-east are called Finfini Gallas, from the high mountains of the same denomination. The plain of Sululta is exceedingly rich in grass and water; but there is no wood. I observed here, as in other places, that the Gallas leave the plains to their horses, sheep, cows, &c., which they love like their children; while they themselves seek their maintenance by cultivating the mountains. In doing so they are able to bring up a better cavalry than perhaps any other nation. As the Gallas of Sululta did not pay their tribute in horses and cows, the King gave orders for all their villages to be destroyed by fire. I did not care much to know the names of the Galla villages, as they are destroyed almost on every expedition. The soldiers take all they can get in the houses, and then burn them. As the harvest was over, the King could not, as he gene-

rally does, burn the fruits; but much wheat was destroyed with the houses. The Gallas are foolish, I have no doubt, because they could prevent the King from burning their houses, as the tribute which he requires from them is very little.

January 26, 1840—This morning, about eight o'clock, we left Sululta. On our departure the King burnt all the meadows on which we had encamped. About nine o'clock we entered into the territory of Mulofalada, governed by the queen Tshamieh, whom I have mentioned before. She has her residence at Wollenso, a large village, which is considered the capital place of her tribe. Having passed through several territories of the Gallas quite destitute of trees, and but little cultivated, it was very refreshing to my eyes to see large forests and the ground cultivated. The King of Shoa married the daughter of the queen; and her son, whose name is Tshara, is much attached to the King, and rendered him great services on the expedition. Considering that this tribe is in the midst of Gallas dwelling between the Hawash in the south, and Shoa in the north and east—that it is near the Nile, and Godtsham on the west—that it is very fertile, and well cultivated—and that it is in total dependance upon the King of Shoa, I could not but think that it was a fit place to establish a Galla Mission among this tribe. I therefore determined to make my personal acquaintance with the son of the Queen, and to acquaint him with my object. On our way, the King received

several Chieftains, who delivered up their tributes. Generally speaking, what the Gallas call dependancy upon Shoa is very little with the southern Gallas, as they are afraid of the King only so long as he is in their territory. The tribe of Mulofalada, however, seems to me to be an exception.

I must make some remarks respecting the behaviour of the King when he is marching. He is as active in the field as at home. Sitting on his mule, he speaks with his officers and other persons, and receives the Governors arriving from Shoa or the Galla tribes, who, on seeing the King, fall down on their faces, as well as their troops. He asks in a friendly way, How do you do? after which the chieftain comes near, walks by the side of the King's mule, and speaks with him apart for about half an hour. The King having rode on his mule for a considerable time, descends and walks on foot like his people. He speaks the Galla language pretty well. When he intends to encamp, he goes apart on a hill with a select number of troops to reconnoitre, till his tents are put up. Indeed, he is a respectable prince, and has intelligence and experience.

In the afternoon, we passed several rivulets in the territory of Mulofalada. One of them is called Koieta, and another Dekame: both seem to have their course to the Nile. All the rivulets which we passed, have water the whole year, I was informed. At two o'clock, we arrived in the territory of the tribe Adaberga, which is partially dependent on Mulofalada.

Adaberga has its name from the high mountains situated in this tribe, as many other tribes are called by the name of their mountains. I several times observed, that the extension of a tribe is limited by a chain of mountains; as you enter into another tribe as soon as you ascend another chain of mountains. The Adaberga mountains have their direction from south-south-east to north-east. The territory of this tribe is very rich in forests, water, and meadows. As they refused to pay the tribute, their houses were burnt. About three o'clock we encamped in a valley, called Belatsha, from the rivulet of the same name.

January 27, 1840—This morning I had a long conversation with people from the North of Shoa, from Geshe, Anzokia, and Efrata. I read to them several Psalms with short explanations. They were much pleased to hear the Word of God in Amharic. I am firmly convinced that the Abyssinian people would not refuse a reformation, if there were some enlightened teachers among themselves, brought up with a sound knowledge of the Bible, and anointed by the Holy Spirit. But I have little hope in this respect, though they like to hear a discourse about the Word of God. In all my conversations I endeavour to show them the necessity of relying only on the Bible, it being quite sufficient to the knowledge of our salvation. I show them always that there are two seducing ways; either that we add something to the Scriptures, or that we take away from them; explaining the danger of these ways,

with the example of Adam and Eve and other instances, as well as from the history of the Church.

We commenced our march about nine o'clock this morning. Having passed through a large forest, north-west, we descended into a large plain, called Adaberga Tshamer, in which the Gallas themselves had burnt all the grass to prevent the King from encamping there. A Galla was caught in the forest: three others were killed this day by the people of Tshara. All the villages around were destroyed by fire. My boy brought to me a lance of iron, which the Gallas of this country used to wear. About three o'clock, we encamped near a river called Robi, having its course to the Nile. We were in the territory of the Metta Gallas. Metta is divided into several districts. From the river Robi, the Gallas around are called Metta Robi Gallas. They did not deliver up their tribute, and had taken flight to their mountains. The territory of Metta is exceedingly beautiful, like Mulofalada and Adaberga. Generally speaking, the farther we go to the south, the country becomes more beautiful. It is an immense loss that this fine country is in the hands of these people. They have every thing in abundance, and their climate is like that of Italy. It is so healthy that sickness is unknown.

January 28—This morning I had a conversation with the Gallas. As on this expedition I wished particularly to converse with the people, I took my Galla translation of the Gospel of St. John, in order to see

whether they were able to understand it or not; and I had the pleasure to observe that they understood it pretty well. I added some explanations to what I read, and they expressed to me their great satisfaction. I am convinced that the Gallas are not against instruction; but they hate the Amharic priests, who will instruct them in an unknown language, and in things which they consider a heavy yoke. We always observed that the Gallas made a great distinction between me and M. Rochet and the Amharic people.

The King encamped about one o'clock in a plain called Darasoo, on the river Gadisa; afterward he went out with a select number of soldiers in a north-westerly direction, to attack the tribe Wogidi Metta. I accompanied him, though he begged me several times to remain in the camp. We marched about two hours, till we arrived at a high mountain, on which, when the air is clear, Godtsham and the Nile can be seen. We saw the mountains of Mughir to the north, on the foot of which is the tribe Fajah, where the King went on his last expedition, in the month of September. Between the mountains of the Wogidi Gallas and those of the Metta Robi Gallas is a river, called Ada, flowing to the Hawash. In the west of Wogidi Metta is the tribe Betsho Fugik, and in the west of Betsho Fugik is the tribe Tsharso Daga on the Nile. As the Gallas had taken flight, the King returned to his camp, having first burnt their villages.

January 29, 1840—This morning, about nine o'clock,

we left our camp, to return to the tribe Metta Robi, where we had been two days before. I asked several Gallas who were with me in my tent, what they knew about their progenitor. They said, that, according to an old tradition, their progenitor was called Wolab; that he was formed from mud by the Wake (god), and received afterward a living soul; and that he had his first residence on the Hawash. I could not learn more from them. On our return, the Gallas, the houses of whom were burnt yesterday, brought their tribute in honey, horses, and cows.

We encamped about one o'clock. I had a long conversation with people from Machfood, Geshe, Morad, Bulga, and Mentshar. I observed that the people of Bulga and Mentshar are the most ignorant.

January 30—As the King rested in his tent till ten o'clock, I had much time to speak with the people. I first spoke about the power of the priests. I proved to them that a priest is a sinner before God, like other men; and that a good priest does not deny his sinfulness and his want of a Saviour, as we see in the example of St. Paul, who declared himself to be the greatest sinner—that therefore a priest has no power of his own over other men—that as he receives the salvation of his soul only by true repentance and living faith in Christ, it is his duty to show to his people the way in which he has been saved, in conformity with the example of John the Baptist, and with God's commandment. "Therefore," I remarked, "take care that you do not

presume on authority which the Lord has not given you —that you preach His word and not your own—seek for His honour and glory, and not your own interest. You have certainly great honour and power by teaching His word; but if you take from or add to that word, as now you do, the Lord will call you thieves and robbers destroying his sheep. The Apostles had the Holy Spirit, who conducted them into all truth, and preserved them from teaching other things which Christ had not commanded. In His power they bound the sinner who did not repent, as well as absolved him who truly repented of his sins: but you have the spirit of the world, and seek only for worldly interests, and take the power and the word of Christ only as the means of obtaining your temporal objects. You keep the flock in ignorance, teaching them doctrines quite contrary to the Scriptures; and you prevent them by your pretended authority from receiving the happy and pure knowledge of the Bible. But I tell you that the Lord will require from you, on the Day of Judgment, all the souls which are lost on your account. The souls are not yours, but Christ's; and if you do not reveal to them His will, you are like Judas, who looked more for money than for his master's interest."

We then spoke about slavery. As slavery is very frequent in this country, I take every opportunity to prove its inconsistency with Christian principles, namely, *Thou shalt love thy neighbour as thyself. And as ye would that men should do to you, do ye also to them*

likewise. "Why do you," I said, "sell your neighbour like a mule, or horse, or other property? Would you like a man to deal so with you? Furthermore, you know from Scripture, that all men are brothers, members of one family, coming of one blood, Adam, and redeemed by one blood, Jesus Christ. It is also said, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.* How earnestly the Almighty forbids us in this commandment to take the property of our neighbour. Why do you steal men, or at least buy and sell stolen men? You say that you do not steal men. Well, but you buy and give occasion for others to steal them. What is the reason of so many wars among the Gallas? Is it not to make and sell slaves? You, the Christians of Shoa, are responsible for this. You do not eat with Gallas and Mahomedans; but you do their sinful works. Separate yourselves from their sins, and prove that you are disciples of Him who has given himself for their redemption. You forbid coffee and tobacco, which the Word of God does not; but you favour a trade with men to your eternal condemnation."

Our conversation then turned to the difference between Christians and Mahomedans. I said, "The difference does not consist in strings of silk, or in not eating with Mahomedans; but in doctrines, and in a holy Christian life. Like the Mahomedans, you seek your righteousness before God by fasting and other

works; like them you are slave-traders; and you love fornication. Wherein, therefore, do you differ? Is it because you have a greater number of Saints than the Mahomedans? Or is it that you have better stories and fables than are found among the Mahomedans? You have, it is true, some theoretical knowledge of Christ; but practically, you are like the Mahomedans, who not feeling the sinfulness of their hearts, nor knowing the sickness of their souls, are offended at the Saviour's incarnation. And you are offended at our saying to you, that fasting and other works are useless to a true believer, who needs nothing else but a contrite heart and a living faith. You are zealous against Mahomedans, denying that Christ is the Son of God, and do not give Him the honour which belongs to Him as a Saviour and Mediator, but divide Him between His work and your own and that of your Saints."

Finally, we spoke about the various arts of Europe. I said, in conformity with 1 Tim. iv. 8, *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come*—that the pure knowledge of the Gospel enlightens the understanding of man, and who, if he does the will of God, is blessed in all that he undertakes—that the reception of the Gospel is the real cause of the flourishing state of the arts in our country—and that the love which our Christians prove in propagating God's Word is the cause of the power which England possesses in all parts of the world.

We set out about ten o'clock this morning. Alaca Melat asked me on the way many questions of a speculative nature. Among other things, he asked me about the anointing of Christ by the Holy Ghost. I said, this we can prove clearly from Matt. iii., where we read, that when Jesus was baptized, he *went up straightway out of the water: and, lo, the heavens were opened unto him, and the Spirit of God descending like a dove, and lighting upon him,* from which we also learn at what time Christ received the Holy Ghost. "Why ask," I said, "about things which are not written, and do not see those which are so clearly revealed in the Scriptures? Why take upon yourselves to oppose the testimony of St. John, who had seen and heard at what time Christ was anointed with the Holy Ghost?" I once heard from a learned priest why they persist so strictly in their opinion of Christ's being anointed in the womb; but I have forgotten to notice it in my daily remarks. It is necessary to study their Æthiopic books in order to find out their opinions, of which they have seldom a clear knowledge.

He then asked about Cyril and Nestorius. I said, that the doctrines of these two great men of the Church required to be examined by the light of the Scripture—that Nestorius seems to have separated the humanity of Christ from his Deity, and Cyril to have confounded both together; while the Scripture faith relies on a real union of both without separation, as well as without mixture—that as to the manner of

their union, we are not informed in Scripture; we know only that *the Word was made flesh, and dwelt among us,* manifesting the actions of real humanity as well as of Deity. It would be better, I said, if they left their disputes about the anointing and the two natures of Christ, and examined themselves in the light of God, to know whether they were anointed with the Holy Ghost and united to Christ or not. "I am much displeased," I added, "with your learned men, seeing that they are lost in vain speculations, and seduced from the practical knowledge of Christ. Humble yourselves under the Word of God, that He may exalt you, by giving you the spirit of true wisdom, and leading you to the salvation of yourselves as well as of your flocks."

Finally, he asked, whether mules were created in the beginning, as it was written in a book called Adam, that Adam, on leaving the garden, had ten mules with him. I said, that I had never read this story in the Bible; but had read in Gen. xxxvi. 24., that at the time of Anah, mules were found in the wilderness; and therefore that the story in the book of Adam was false, as were many others of their books, the authors of whom seek to be wiser than the messengers of God, who have written their histories in the light of the Holy Ghost. This afternoon we were again covered with an immense swarm of locusts.

January 31, 1840—This morning I had the pleasure to meet with Tshara, son of Tshamieh, Queen of Mulo-

falada. He came to see me in my tent. I explained to him the reasons why I had come to Shoa and the country of the Gallas, saying, that in our countries we had become very happy since our fathers had, more than a thousand years ago, received the knowledge of the books which I had in my hands—a copy of the Amharic New Testament and the Psalms—and that as we loved all men on earth as our brothers, we wished to make them also happy by the knowledge of this book. Besides, God had commanded us to instruct all people in this book, as without the knowledge of God and their duties toward Him, they would be lost for ever; and therefore I had come from a distant country, surmounting many difficulties, fatigues, and dangers, in order to show them the way to their eternal welfare. Tshara took my books, kissed them, and gave them to his servants, who also kissed them. He then said, "We will know about the things contained in this book." I replied, that I would have given it to him, if he had been able to read it; but if he and his mother would allow me, I would come and instruct his people in their own language, and tell them all that is written in the book. I added, that I had nothing to request from him but his permission to come, and for the protection of my person and furtherance of my object in this country. He promised to accomplish all that I had requested from him; but, he added, "If the King, my uncle, will allow it." This young man's countenance and manners were pleasing. We felt much attached

to each other. He said silently to my servant, "This is a man of the Wake (God.)" Finally, I asked him for several boys to take with me to Ankobar, in order to instruct them there, promising that I would return with them to Mulofalada. He answered, "I shall come to Ankobar after several months, and then we will speak about this matter, and you will speak with the King." I shall not fail to acquaint the King of it, as soon as possible. I have spoken much with Alaca Serat about the Galla people, and given him some proofs of my translation, and he seems not to be against the instruction of that nation; but I am afraid that others will prevent the King from giving his permission to my undertaking, as they know that the Christian faith is not brought by us to the Gallas in the Abyssinian manner. However, I shall explain to the King, first, that it is the commandment of Christ to teach all people the Christian Religion; secondly, the responsibility of the Christians of Shoa, if they do not care themselves for the eternal welfare of the Gallas; thirdly, the great advantage arising to the King himself from the christianization of the Gallas, who would then be good subjects to him, considering him a King united to them by the bond of the same faith; and, fourthly, I shall beg him for his permission in the furtherance of my object, and for the protection of my person. At the same time, I shall speak about my plan respecting a Mission among the tribe Mulofalada.

We commenced our march this morning about nine

o'clock. The King had ordered a soldier to be killed, who had killed his fellow-man the day before. They often kill their own people, in order to be able to say that they have killed a Galla; in which case they receive from the King the value of twenty or sixty pieces of salt, or a shield, horse, mule, or something else. On our way a singer of the King asked me about various disputed matters among the learned of Shoa. The King on every expedition takes with him twelve singers, who begin their songs at midnight, and continue without ceasing till break of day. At Ankobar there are one hundred and fifty-six singers. These people sing psalms and hymns, generally to the praise of Mary; but in such a horrible manner that M. Rochet, who had his tent near the King's, was unable to sleep.

February 1, 1840—We set out from our camp about seven o'clock this morning; but about ten o'clock the King gave orders to encamp. Having arranged this, the King went out to hunt buffalos and elephants, which are seldom to be met with in the forests of Metta. M. Rochet and myself accompanied the King. About eleven o'clock we rested a little on a mountain, where we had a most beautiful prospect in all directions. In the south-west, we saw the majestic mountains in the territory of Maitsha, with their immense forests; and on the south-west we had before us the high mountain Entoto, where several of the Kings of Abyssinia had resided, till Gragne, the King of Adel, destroyed the city built there, the ruins of which, I was informed,

still existed on the mountain. Nebla Denghel is said to have been the last King who resided there. He took flight to the neighbouring mountain Ferrer, and then to the mountain Bokan, till he was compelled to retire to Tigré; when the Gallas profiting by this opportunity entered this part of Shoa after the death of Gragne. Thus Gurague was separated from Shoa. They took the most beautiful provinces. The priests of the King showed me in the territory of Mulofalada several hills, where, they said, churches had formerly been. The history of these churches, I understood, are written in a book, called Tarik, which Sentshar said he possessed, and promised to let me see it after his return to Ankobar. We also saw in the south-east the high mountain Sekuala, where, I was informed, is the grave of a celebrated saint, called Guebra Manfus Redus, to which the people of Shoa make annual pilgrimages. This saint is said to have destroyed by his prayers 500 genii. There is water on the top of the mountain. To the south we observed the immense plain of the Hawash, in which is a high single mountain, called Wata Dalatsha. Beyond the plain are the mountains of Soddo Gurague.

About one o'clock the people made a loud cry, the King having killed a great buffalo on his horse with a single lance. Therefore the singing wives praised the King. Killing a buffalo is an act of great bravery, and a man who has killed one, is considered as if he had killed five Gallas: therefore he has the privilege to

adorn his hair with a branch from the juniper tree. About three o'clock we returned to our camp, which was on the rivulet Tshamtsham.

February 2, 1840—This morning, accompanied by M. Rochet, I went to the tent of the King, to make inquiry about the sources of the Hawash. The King told us that there was a large marsh between the Soddo, Betsho Woreb, and Maitsha tribes, from which, as far as he knew, the Hawash took its rise. As the King intends to march against the Soddo and Maitsha tribes, we shall be enabled to ascertain the correctness of this information. About ten o'clock we passed a river, the name of which I could not learn : it forms the frontier between the Metta and Maitsha Gallas ; and over which the Gallas have thrown a small bridge, nicely constructed. The country between Metta and Maitsha is neither inhabited nor cultivated in the circuit of more than twelve hours, though it is the finest country of the world, being rich in water, wood, and a good soil ; these tribes being at war with each other. Thus the enmity of man desolates a country which God has richly blessed. At present it is the dwelling-place of elephants, buffalos, and other beasts. The country of Maitsha is divided into twelve tribes, who are in continual hostilities with each other. The names of them are : 1. Kuttai, into which we entered to-day ; 2. Nono ; 3. Sankalla ; 4. Wolliso ; 5. Guma ; 6. Gera ; 7. Gooderoo. About the rest I have no information. On the south of Kuttai, in the plain of the Hawash, is the

tribe Betsho Woreb, which is to be distinguished from Betsho Fugik, near the Nile.

About ten o'clock the tents were made up, when the King made an excursion to a mountain, on which we could overlook the whole plain of the Hawash to its end, where probably is the marsh which the King mentioned to-day. Its distance from the Nile may be a day's journey. If these countries were civilized, I think the Hawash would become of great importance to commerce, as it has an extent of nearly 200 hours from its source to Aussa in the country of Adel, where it forms a sea, and is navigable, at least in the rainy season, from its source to Aussa. I have never heard that there were cataracts in this river. In the west of the Hawash is the Nile, which is navigable for a long distance. The King, having burnt all the villages around, returned to his camp at Logagontsha, on a rivulet of the same name.

February 3, 1840—We left our camp about eight o'clock this morning to return to Angollala. We did not wish to return so soon, as we were desirous of seeing the interior of Maitsha, Soddo, and Guragne. On our return, we took a south-east direction. About ten o'clock, we passed the river between Metta and Maitsha, and on which we had encamped last night. I learned that it is called Logagontsha. About twelve o'clock, we entered into the territory of Metta Tshamer, or Metta Wotsheta, from the mountain Entoto, which the Gallas call Wotsheta. About two o'clock, we encamped at the

foot of Entoto, in a plain called Tshaffe holata, where the King ordered a great number of villages to be burnt. At night we observed the fire by which the people of Ababerga destroyed, on a neighbouring mountain, all the villages which had brought their tributes to the King. Thus they act against all Gallas making friendship with the King of Shoa.

February 4—The question of a man, whether the Gallas are our brothers or not, gave occasion for a conversation till we set out about nine o'clock. We marched south-east as yesterday. About ten o'clock the people of Tshamieh left us to return to their country. Seeing Tshara returning, I prayed fervently in my heart, that the Lord would not let him forget what I had said to him about my object. About twelve o'clock, we touched on our route the territory of Adda; and about three o'clock we encamped at Legemie, in the territory of Finfini, in the neighbourhood of the mountain Sekuāla, on the west of which is another high mountain, called Fourri. In the east of our camp we had the mountain Ferrer. The Sekuala, Entoto, and Wata Dalatsha, form a nice western triangle of mountains; while the Fourri, Sekuala, and Ferrer, form an eastern triangle in the plain of the Hawash. From our camp we could see very well the mountains of Soddo and Gurague, as well as the mountains of the Liban, Lumie, and Arroosi tribes in the east of Gurague.

February 5—About ten o'clock, we saw on our

route, which was north-east, the hot wells in the territory of Finfini, at the foot of a chain of mountains of the same name. I saw three wells which were very sulphurous, and so hot that I could not put my fingers in it for a moment. There are several villages in the neighbourhood. The ground is very sterile, and does not present to the eye the same beautiful aspect as the territories of Mulofalada, Adaberga, Metta, and Maitsha. However, it is well inhabited and cultivated, and the people have been attached to the King for many years. About eleven o'clock, we entered into the territory of the tribe Germama. On the way the King received the tribute from the Galla of Ferrer, consisting of about twenty beautiful horses and forty cows. At the foot of Ferrer is a village called Roggie, where there is a large market, at which the people of Gurague and the neighbouring Gallas sell their slaves, horses, cows, and other productions, coming from the interior of Africa. This market is on the route to Gurague, which is quite safe as far as the mountain of Sekuala and the plain of the Hawash. On arriving at this plain, the traveller is in danger of being pillaged by the Soddo Gallas coming from the west. From Sekuala it is a day's journey to Aimellele, the first village of Gurague, situated on a mountain, which I have seen to-day. The Governor of the Ferrer Gallas is much attached to the King. His name is Shambo. His duty is to conduct the merchants to Gurague. I endeavoured to make my acquaintance with him; but as

he returned directly to his country, I had only a few moments to speak with him. There are several other slave markets in the neighbourhood of the Hawash, which give much occasion for the perpetual wars in which the Galla tribes are engaged with each other, in order to make slaves and to sell them at their markets, where they are bought for three or five dollars.

February 6, 1840—This morning I gave my Amharic New Testament to Tecla Michael, a secretary of the King. He read Matt. iii. in the presence of a Mahomedan Hadji, Ab Errachman, the Interpreter of M. Rochet. On reading verse 4, *And his meat was locusts and wild honey,* he asked whether John had indeed eaten locusts. I said, "Yes, locusts such as we saw several days ago." He replied, "We interpret the word anbata, (locusts) to mean a plant which is found after the rainy season." I said, "Why do you change the Word of God to favour your fixed interpretations?" The Mahomedan was very glad at hearing my opposition. I then said, "I know that you are afraid of making John a Mahomedan; but you are wrong. You sin in two respects; first, you change God's Word on account of your interpretations, and thus give occasion for Mahomedans to say, that Christians change and falsify the Scriptures; and, secondly, you declare God's creation to be unclean, which is not according to 1 Tim. iv. 8. We have better and stronger proofs against Mahomedans, and need not change the word locusts. What if John did eat locusts like Mahome-

dans? He has given witness to Christ, whose messenger he proved himself; which you cannot say about Mahomed." He could not object to anything that I said.

On our way to-day, I spoke much with Alaca Serat, Alaca Melat, and Tecla Michael about slavery, remarking, that the abolition of it had a great influence on the fall of the Mahomedan religion. Then Alaca Melat asked me whether circumcision was customary in my country. I said that Christ had instituted baptism instead of circumcision; and that if circumcision were necessary, Christ would have commanded it. He then asked, whether our children just born went to the Lord's table. I said, "No, because St. Paul says, 1 Cor. xi. 28, *Let a man examine himself, and so let him eat of that bread, and drink of that cup;* but how can children just born examine themselves?" He then replied, "You are right in this respect." He also asked, whether the tree in paradise had been a sycamore. I said, "I do not know; nor how long Adam was in the garden. I only know that he was there; that he transgressed God's commandment, by desiring more knowledge than God had allowed him; and that he was driven out of the garden." He next asked about the Apocryphal books. I said, that as they were not written in the Hebrew language, and several things occurring in them inconsistent with other canonical books, we did not consider them as being of equal authority with the other books. Afterward, Alaca

Serat and Alaca Melat asked me, whether Christians, or Mahomedans, or Pagans, were prevailing in number. I said, that we reckoned there were about six hundred millions of Heathens, two hundred and ten millions of Christians, one hundred and seventy millions of Mahomedans, and twenty millions of Jews. They were astonished at the number of heathens; and therefore I took the opportunity of speaking about Missionary and Bible Societies in my country. About nine o'clock, we entered into the territory of the Abedtshoo; first into the district Parra Berck, and then into the district Wodermertoo.

February 7, 1840—We left our camp about seven o'clock this morning. We passed several rivulets flowing north-west. A priest, with whom I had conversed some days ago, said to me this morning, that he was convinced that all their books were useless without the Bible. I replied, "That is not my meaning, but that you should examine them to see whether they accord with the Scripture, that being alone the rule of Christian faith and practice." Alaca Melat asked me, who was the author of the Epistle to the Hebrews? I said, that most of our learned men are of opinion, that St. Paul wrote it, proving it from Hebrews xiii. 23. But, he remarked, why did not St. Paul give us his name? I said, "We do not know this exactly; but it seems that St. Paul, who wrote to the Christians gathered from among the Jews, who were much offended with the Christian doctrine, intentionally concealed his name,

which, had it been placed at the beginning of his letter would have prevented the reception of the doctrine into the hearts of the readers. Besides, the Apostle Paul did not consider himself as a messenger to the Jews, and therefore might have thought it better to omit his name. He intended only to prove to the Hebrew Christians the superiority of the Christian faith, inasmuch as Christ had infinitely greater glory than Moses, and as all the types of the Old Testament were fulfilled in Him; and therefore you should continue in that faith, not being moved either by the teachers of the Jews, or by the fire of persecution. As St. Paul had to deal with Jews, he proved his doctrine from the Old Testament, in order to destroy radically their attachment to Judaism; and therefore the dress in which he put his letter should not deter us from attributing to him the authorship of the Epistle." Alaca Melat was exceedingly pleased with what I said, saying, that it was just their opinion. I said, that I did not know this; but wished that I could agree with them in all other points of Scripture. Alaca Melat is much attached to me, and said before others that was I their father, like Muallem, an Armenian, who died two years ago, and was like an Abuna of Shoa: so much did the King like him, that he built him a large house. Muallem ordained several deacons by imposition of hands. It would not be difficult for me to acquire the authority which Muallem had; but as in adhering to the pure Scripture truth,

I must oppose the Abyssinians, I cannot therefore expect to obtain such influence.

February 8, 1840—This is the last day of our expedition. We set out after six o'clock. A Debtera asked me on our way, whether death came into the world on account of Adam's sin or our own, and why the Saints died? I said, that God is a God of order, and has made all things with a wise and holy order—that He introduced death on account of Adam's sin, as we read Gen. iii.—that as we inherit the sin of Adam, we must die like him, because death is the wages of sin; but that if the life of Christ is in us by a real faith in Him, it is the order of His love, that our death should become an entrance to our rest and eternal joy with Christ. With regard to the Saints, I said, that they had all died, with the exception of Enoch and Elias, who were taken away as types of Christ's ascension, and as evidences of man's immortality; that as the Saints descended from one sinful father, Adam, and were not free from personal sins till the end of their lives, they were not exempted from the order of God's justice; and that as the sun daily rises on good as well as bad men, according to the first order and institution of God, so death comes upon all; but its consequences are determined by belief or unbelief in Christ.

On our way to-day, I conversed with several Gallas, and endeavoured to get some further information respecting their religious ideas; but they could not tell me anything which I did not already know. As to the

rest, I must oppose those who are of opinion that the Gallas have no religious ideas whatever. Certain it is, that they have an idea of an invisible Being, which they call Wake—that man exists after death, receiving the wages of his bad or good life—that they pray to the Wake, and offer sacrifices to the Deities Oglia and Atete—and that they have a kind of priests, called Kallitshotsh, and some civil order. It is remarkable that they very much esteem the Lord's Day, which they call Sanbata Guda (Great Sabbath), on which day they do not labour. Very early in the morning they pray to the Wake. I am inclined to consider this custom of the Gallas, if they have not received it from the surrounding Christians, as a remnant of the first institution of the Sabbath.

About nine o'clock we passed the river Tshatsha, and arrived at Angollala about ten o'clock. The whole priesthood received the King at the foot of the hill on which his palace is situated. They prayed for him and blessed him. As he had killed a buffalo, he was adorned with his royal ornaments, which he had put on half an hour before he entered Angollala. He had the hide of a leopard over his ordinary cloth; on his head he had a plait of silver hanging in little chains over his face; and on his shoulders he had three chains of gold, a symbol of the Trinity. If he has not killed anything, he is not received by the priesthood. Having performed this ceremony, he entered his palace; while the soldiers fired their guns, and made

a long cry of joy. Thus the expedition ended, by which the King has obtained little advantage, as the Gallas refused their tribute, taking refuge to their mountains. With regard to myself, I have reason to praise my God for having preserved my health and life, and for giving me some hints for my future Missionary labours.

I conclude with some remarks on the advantages which I think I have obtained by the expedition.

1. Having seen the territories of the southern Gallas of Shoa, I am able to form a better judgment of their situation, &c. than before.

2. I have observed some places which I think are fit for the undertaking of a Galla Mission. The first place where I believe that a Missionary could begin, is in the tribe of Mulofalada, under the protection of Queen Tshamieh. He would there be in the midst of Galla tribes; and besides, he would be far from the influence of Abyssinian priests. And as to his connexion with his brethren in Shoa, he could avail himself of the connexion of Tshamieh, who always sends messengers to Ankobar. A second place for a Galla Mission is Ferrer, on the route to Gurague, in the neighbourhood of Bulga and Mentshar. There a Missionary would enjoy more protection than even with Tshamieh. The Governor of Ferrer appears to me to be favourable to a Missionary undertaking in his tribe, as he has been educated at Ankobar with the boys of the King, and his brother, who is Gover-

nor of a neighbouring tribe, is a Christian. A third place for a Galla Mission is perhaps Mughir, in the neighbourhood of Debra Libanos and the Nile; but as I have not seen the Governor of that tribe, I cannot say anything further respecting that place. I have only heard that the Governor is much attached to the King. The Lord grant that the time for the salvation of the Gallas may come, and that this great nation may live before Him! This was my continual prayer on this expedition.

3. On this expedition I have become known to the people of Shoa, as well as to the Gallas. I have conversed with people from all the provinces of Shoa; with governors, priests, alacas, secretaries of the King, and many other people.

4. The Gallas, as well as the people of Amhara, have seen my relation to the King, who respected me on this expedition. I do not lay much stress on this; but it is important in the eyes of the people. I know the King's attachment to his religion and priests, and that I cannot trust him much; but I might profit by his present kindness toward me to procure fresh ground for our Mission among the Gallas, as I do not know how the King will behave himself in course of time, particularly if the Abuna comes from Cairo, who is expected in the month of May.

5. I have observed in what manner a Missionary may be useful on the expeditions of the King. He can preach and distribute books in the forenoon before

the King sets out, and in the afternoon when he rests. On the way, he can converse with many people, without being molested by beggars as at home.

Finally, the expedition occupies but little of the Missionary's time, as after fifteen or twenty days he returns to his ordinary business at home.

I beg leave to remark, that I hope the Committee will be pleased to take these hints into consideration, so that they may lead them to the resolution of increasing the Shoa Mission by one or two labourers. At the same time, I remember what I have before written relative to sending a skilful and pious mechanic, who would be able to recommend the Mission to the King.

CHAPTER V.

CONVERSATION WITH DEBTERAS—PREPARATIONS FOR THE FORTY DAYS FAST OF THE ABYSSINIANS—SUPERSTITIOUS OPINION—ABYSSINIAN LITERATURE—VISITED BY A PRIEST OF BULGA—MODE OF EXPLAINING SCRIPTURE—DEMAND FOR ÆTHIOPIC SCRIPTURES—SUPPOSED ORIGIN OF THE GALLAS—NOTICES OF A GALLA TRIBE CALLED WATO—VISIT TO THE MONASTERY OF THE TABIBAN—MR. KRAPF ACCOMPANIES THE KING TO DEBRA LIBANOS—ARRIVE AT SENA MARKOS, A HOLY PLACE OF THE ABYSSINIANS—ARRIVE AT DEBRA LIBANOS—VISIT TO THE WELL OF TECLA HAIMANOT—MIRACULOUS POWERS ATTRIBUTED TO THE WATER—SUPERSTITIOUS PRACTICE—RETURN TO ANKOBAR—NOTICES OF CAMBAT—LETTER FROM THE KING TO THE GOVERNOR OF BOMBAY—FURTHER NOTICES OF THE CUSTOMS OF THE GALLAS—NOTICES OF WOLAMO, CAFFA, AND SENTSHERO.

February 13, 1840—Several Debteras of the Churches of St. Mary and St. George were with me this afternoon. The Debteras of St. Mary asserted that Christ, after the consummation of all things, will praise His Father in His human nature; while the Debteras of St. George asserted that Christ will judge in His deity, and not praise the Father. While they were vehemently disputing, I was silent, in order to learn their opinions and their manner of disputing. They then begged me to decide which was right. I said, that the Georgians were decidedly wrong as to the nature in which Christ shall judge, because from Matt. xxv. 31; John v. 2, 7;

and Acts xvii. 31, it is clear that He will judge in His glorified human nature; but whether He would praise the Father in that nature, we had not sufficient proof in Scripture, though 1 Cor. xv. 28. might be considered as implying this. I then exhorted them to desist from their disputes, and prepare their minds for the great day on which we shall wish to stand blameless before the Son of Man. A Debtera then said, that the monk Abba Sawold, in his Scripture lessons always compared my Amharic Pentateuch with the Æthiopic, and that he was pleased with it. Another Debtera spoke about the book called Tethanegest, (Judgment of the Kings) saying, that it had fallen from heaven at the time of Constantine the Great. Another spoke about the King of Shoa, who, two years ago, had given strict orders that every man should keep the fasts which the Church had appointed; and that if any one should transgress this order, he should be put to prison. The King had observed that many people did not fast. I spoke about the scriptural way of salvation; and observed, that if a sick man should add another medicine to what was prescribed by the physician, he would die beyond doubt.

February 21—A priest of Lasta came to see me, to whom I spoke very freely on the duties of a Christian and a Christian priest. Afterward the King's painter came to see my book of pictures. In the evening, I wrote a letter to Bombay, and prepared a chest of Æthiopic Manuscripts for Ali Arab to take to Aden.

February 23, 1840—Alaca Serat called upon me. We spoke about geography. I encouraged him to translate into Æthiopic the geographical book written by Mr. Isenberg, which he promised to do.

February 28—To-day the Abyssinians are preparing for the forty days fast, on which account it is called Kabala, when they cleanse their kitchen vessels, particularly those used in preparing meat. As my female servant had to prepare some oil, she said that every male person must withdraw, else the oil would become useless on account of their shadow. I said, "I request that they remain, and see how you prepare the oil. I suppose that you wish to take a part of it, and therefore in order to do so, you have recourse to superstition." The people were therefore present when she prepared the oil, which did not on that account become useless. I took the opportunity of exposing their superstitious opinions, particularly their bearing amulets, for which they sometimes pay two or three dollars, while they will not spend one piece of salt for a copy of the Bible.

March 7—To-day M. Rochet departed, being furnished with letters and presents for the King of France. I went to Farri to see Mr. Airston, a Scotchman, who had arrived in Shoa several days ago, and who was sick. He was described to me by Mr. Isenberg as a friend to the cause of Missions.

March 8—10—I was at Farri with Mr. Airston, who complained of suffering great pain in his head.

After M. Rochet had bled him, he felt better, and begged me to go quickly to Angollala to inform the King of his arrival, and his waiting for orders to be admitted to his presence.

March 12—To-day I met with the King, who anxiously inquired after Mr. Airston, and requested me to bring him to Angollala as soon as possible.

March 14—To-day, when I was about setting out for Farri, I received the painful news that Mr. Airston died before day-break, and that he had been buried at Aigebber, a Christian village in the neighbourhood of Farri. This Gentleman's disease was inflammation of the brain, occasioned by the hardships he had undergone in the country of Adel, particularly in the plain of the Hawash.

March 18—I was called by the King to Angollala. He asked me what he should do with Mr. Airston's effects. I said, that in my country it was usual in such a case to send the effects of a deceased person to his relations at home; but as Mr. Airston's country was far from Shoa, I would advise him to write a letter to his friends or relations, to ask them what he should do with his effects. The King however did not follow my advice, but took all that belonged to this gentleman. Thus the relations of a European dying in this country cannot expect to receive any part of his property. I consider that the King gave a bad example for the future in such a case; for if I should die, all my property would fall into his hands, and my fellow-

labourer would receive nothing, except what the King might give him in the form of a present.

March 22, 1840—Debtera Habta Selassieh came to see me. He gave me some information respecting Abyssinian literature. Their books, he said, are divided into four goobaiotsh, or parts; the first part consisting of the books of the Old Testament; the second, of the New Testament; the third, the books of the Liks, or perfect masters, as the works of Chrysostom, Tethanegest, and, Abooshaker; and fourthly, the books of the monks. But none of their learned men studied all these books, most of them only knowing singing and some parts of the Old and New Testaments. Such books as are considered equal to the Bible (like Sinodis, &c.) are called "Auwaled;" and those which are not, "Wootshi," which means external.

March 29—In the morning, I read with Debtera Worknech Matt. 17, and then in the book Mēēlad, which I have mentioned before. It is divided into five parts; treating, first, on the Trinity; secondly, the Son; thirdly, the Holy Ghost; fourthly, the order of the Church and the Holy Supper; and, fifthly, about the resurrection.

In the afternoon, Debtera Kefloo, who was formerly sent by the King to Mr. Isenberg at Adowah, came to me, saying, that as he wished to return to Tigré, he would attempt to reconcile Oobieh to us. I said, that we had no enmity against him; but that if he thought he could dispose him to recall us to Tigré, he might

make the attempt. He said that Habta Selassie, our friend in Tigré, had requested him to speak with me on this matter.

April 1—The Guragueans who arrived several days ago came to see me to-day. I read with them in the Gospel, and distributed afterward several copies of the New Testament among them. If I could be a blessing to this people during their stay at Ankobar, I should be very glad. I asked a priest, whether their Governor had received the book I sent him. He said, that he had accepted it with the greatest pleasure, and had shown it to all his people; that the rumour was spread over the whole country, that a white man had come from beyond the Great Sea, having brought with him many Bibles, carried on camels; and that, after a short time, the people of Cambat and Sentshero would hear it. In the evening, Tshara, the Governor of the Galla tribe Mulofalada, came and brought to me an ox, in sign of friendship. I said that I did not look for this; but I longed for teaching his countrymen the Word of God, as I had told him formerly. He said that he would receive me, with the King's permission. Finally, he promised, that if he should come again to Shoa in the month of September next, he would present me with a fine horse. I replied, that I should be glad if he would deliver to me some Youths, whom I might instruct.

April 6—I spoke with the King about my intention of teaching the Gallas. He said, "You shall not

go at present: you shall go first with me to Guragué, and distribute books: afterward, you shall go to the Gallas." Thus he makes excuses to prevent my going to the Gallas. I showed him the First Chapter of St. John, which I had translated into the Galla Language, and written in Amharic Characters. He was much pleased, and said, "You are a strong people."

My servants to-day took the usual medicine against the tape-worm, which they repeat every two or three months. They told me that there were five different remedies used in their country; first, Kosso, which is the most general medicine; secondly, the fruit of the Enkoko, a kind of wood, like the branch of a vine; thirdly, Katshamo, another kind of wood; fourthly, the fruit of Kaloa; and fifthly, Macteri, a kind of grass. This latter, they said, destroys the worm for ever, or at least for a long time; but it is seldom found except in the valleys of Bulga.

April 11, 1840—To-day a priest from Bulga came, saying, that he wished to know personally the man who had sent a copy of the New Testament to his church. I spoke with him very openly, and I believe that he went away impressed with what I had said to him. I then called upon Alaca Wolda Hanna, who gave me some proofs of their skill in explaining Scripture. *The foxes have holes, and the birds of the air have nests:* Matt. viii. 20, he explained thus: Foxes are kings and governors, who seek only for earthly things; but the birds are the priests and bishops, who

fly to heaven in their prayers and holy functions. Furthermore, Matt. v. 29: *If thy right eye offend thee, &c.* He said, that the eye is the wife; the hand, the servant; and the right eye, the child. When I told him the way in which we explained this passage, he replied, "That is but one sense: we are fond of many senses of Scripture." I then showed him the foolish and bad consequences of so explaining the Word of God, and that God would become displeased with us if we substitute two or more senses, just as the King of Shoa would become angry, if his people were to give some other meaning to his orders.

A poor priest brought me his son, whose name is Sena Georgis, in order to have him instructed and educated. I readily complied with his request. Thus I have three regular scholars. Afterward, two other priests, one from Bulga, and the other from Debra Libanos, came begging for books. Another also came from the neighbourhood of the Karaiu Gallas, in the south of Shoa, for the same purpose. I gave to each of them a copy of the New Testament, exhorted them to teach themselves and their flocks at home, and to reflect upon the conversion of their heathenish neighbours.

April 18—This morning, three men, who were sent by Alaca Senos of Tegulet, came begging for Æthiopic copies of the New Testament. As I had given them all away, I sent him the Amharic New Testament and Pentateuch. A Debtera afterward came and spoke about the origin of the Gallas. He said, that the

mother of the Gallas had been a woizoro (lady) of the Abyssinian Kings when they resided on the mountain Entoto, in the neighbourhood of Guragué—that the lady was given in marriage to a slave from the south of Guragué, by whom she had seven sons, who were educated in their father's language and customs, as well as in his business, which was that of a herdsman—that the sons became great robbers, having gathered many people with them—that three of these sons were called Tulema, Karaiu, and Maitsha; and hence the Tribes of these names—that when they thought they were strong enough, they began to fight with the Abyssinians, and frequently vanquished them, particularly on one occasion near the river Gala, in Guragué; and hence they have been called Gallas to the present day. When Mahomed Gragné desolated Shoa and Guragué, the Gallas entered and took possession of many fine places. All this is written in a small treatise, of which I have procured a copy. This account of the origin of the Gallas I think is very probable.

April 24, 1840—To-day begins what is called by the Abyssinians Kenona, that is, for three days the people neither eat nor drink; and the Bala Dirgo, or those who receive their maintenance from the King, receive only dry bread, because these are days of prayer. However, I received my portion from the King's table as at other times. To-day I took another boy into my house, who wished to be instructed. He is from Dima in Godtsham. Thus I have four scholars.

April 25: *Good Friday*—This is the first Good Friday for the last four years that I have been able to celebrate in silence and without outward trouble, having been formerly always travelling on this day. I prayed that the power of Christ's death might come upon myself, as well as upon this poor country.

April 27—This morning the strong fast of the Abyssinians ended. Since the evening of the 24th, the people, particularly the priests, have abstained from all food. If they are not able to overcome their bodily wants, they eat a citron. As to the priests, they are in the churches day and night, singing and praying; so that I am surprised that they are able to endure it so long. The Abyssinians strictly keep the fast of the primitive Church, which was forty hours. This morning the priests of the five churches went to the King, who called me to see their ceremonies. After the priest of each church had finished their hymns in honour of the King, each Alaca recited an epigram in praise of the King. For instance, Alaca Serat said that the Gallas, who were formerly superior to the Abyssinians, have at present been weakened as far as Maitsha by the heroic virtue of Sahela Selassieh. Wolda Hanna, the Alaca of St. George, said, "The people of the Franks are come to praise and adore the King of Shoa." Indeed, if they were against me, they could do me much harm, as on such occasions they speak what they like, and all the people of Ankobar are assembled. Generally speaking, I am convinced that in case a strong

opposition should arise against our Mission, the priests would have more power than they had in Tigré, because the King is influenced more by them than Oobieh. I therefore endeavour, so far as it is compatible with the Word of God, to make the priests my friends; and for this purpose I have found it of great use to read with them the Word of God, and to explain it in a simple, clear, and practical manner. Besides, I endeavour to keep up a friendly intercourse with the Alacas of the Churches, and visit them sometimes in the church on Lord's days. Also on fast days (Wednesday and Friday) I have resolved, for well-considered reasons, to abstain at least from meat. After the King had kissed the cross which was presented to him by the Alaca of each church, all the people went home, and then the Fasika (eating and drinking) began. The King sent me a cow.

April 28, 1840—This morning two Watos came to see me. The Watos are Gallas, dwelling on the mountain Wato-Dalatsha, which I saw on our expedition to Maitsha, in the neighbourhood of the Hawash. The Watos say that they alone are pure Gallas, and therefore they do not marry the others. When I asked about their business, they replied, that it was to bless and to curse. With this view, they go from tribe to tribe, and neither Gallas nor Christians will touch them; being convinced, they say, that whom the Watos bless are blessed, and whom they curse are cursed; and they are not wanting on their parts to relate a number of instances to show

the success of their blessings. When the Watos enter the houses of the Gallas, they are directly prevented by them, who are in great fear of their cursing. However, they let them eat and drink as much as they like, because if they did not, the Watos would curse them. They are particularly fond of the flesh of the hippopotamus, which they kill in great numbers in the Hawash; and in this respect they resemble the Woitos in Amhara, whom I have before mentioned. The other Gallas are not fond of this flesh, nor that of hens, though they sacrifice the hen to the bad spirits (Ṣarotsh). They also told me that they sometimes sacrifice a white cow to the Oglia, and a male-goat to the Atete; that they pray much on the Sanbata Gudda (Great Sabbath), and take coffee on that day in honour of Oglia; on which account coffee drinking is despised by the Christians, as well as in opposition to the Mahomedans. They said that I might travel any where with them without fear. On asking them about the sources of the Hawash, they told me that it rose from a marsh at the foot of a mountain called Entsheti, between Maitsha and Betsho Woreb. As they were about to bless me, I said that I would make them acquainted with the blessings of Him who created heaven and earth, and had so loved mankind that He gave His Son Jesus Christ to redeem them from sin, and to make them happy in this and another world, if they would only believe in His blessed Son. I then endeavoured to show them the nature of sin, and the necessity of a

Saviour in order to be reconciled to God. The Christians who heard me speaking with heathens about Christ and faith in Him, were much pleased.

April 29, 1840—All the people were eating and drinking, and many excesses were committed in the streets. The Debteras were worst of all. One of them being drunk to-day, cut off the hand of his friend, and took to flight. In the evening they went through the town begging for alms. I took the opportunity of showing them the bad consequences of their fasting. These Debteras, a year ago, went to the Gallas of Mentshar, the Governor of whom was about to put them to prison; but as they feigned that the King, who had sent them, was drawing near, they were set at liberty—Two priests from Latibata in Lasta came begging for books, which I gave them.

May 1—Three monks from Lasta came to see me: they were great beggars, as monks in general are. Afterward, a man from Bulga came, begging for medicine. As the King to-day distributed much clothing among the poor, in memory of Tecla Haimanot, I took the opportunity of showing my people how we are clothed with Christ's righteousness without our own merits.

May 5—I went this morning to see the Tabiban in their monastery, called Mantek, in the forest of Mamrat, about two hours' walk from Ankobar. On arriving at the village, I asked for the Alaca, when, after a considerable time, an old man came trembling, and so much

afraid of me, that he was about to return immediately to his house. I told him, however, that I had not come with a bad design: he stayed a short time, but still trembling from hands to feet. He wore iron around his loins, and his whole body wore traces of self-torture, of which he much boasted. I inquired for their books; but those I saw were the same as the other Abyssinians possess; namely, Organon Mariam, Melka Michael, and some parts of the Bible. All were written in Æthiopic. I endeavoured to ascertain whether they had any books in another language; but they always said that they had not. They then introduced me to the room in which the congregations assemble, larger and better constructed than any I have seen of the kind in Abyssinia, though it is very dark. In this room, next to the walls, are raised banks of clay, upon which they sleep in an upright posture, being secured from falling by straps which are fastened to the walls. They were very proud of praising their religious rigidity, for which they do not come short of the other Abyssinians, even of their monks. But when I asked why they had recourse to such austerity, they replied, in order that they might become righteous before God. I then told them about the only way of being justified before God, according to Rom. iii. Indeed this people endeavour to the utmost to enter into the kingdom of God only by their own performances. They said, that they fast every day, except on Saturday and Sunday; and that they were pure in body and mind. They wear

Matebs, like the Abyssinians, and are skilful in many things, working in iron and clay. On this account, the King is attached to them; but the Abyssinians are in great fear of them, considering them sorcerers, and will neither enter their houses, nor eat with them. Their Alaca is feared so much, that they believe that if he cursed a person, the curse would be fulfilled in a short time. The Tabiban seem to me intentionally to entertain this fear, which protects them against the persecutions of the Abyssinians, and prevents intercourse with those who have not the same ideas with them. Outwardly they are Christians, as they go to the churches of the Christians; their children are baptized, and they have the books of the Abyssinians; but they are strongly suspected of being Jews. They told me that if I had come on Saturday, they would not have received me, as on that day they neither go out of their houses nor kindle fires. Their fathers, they said, came from Geshen, in the north of Shoa. I could not learn any thing further from them at this time. They set bread and Abyssinian beer before me, of which I was not afraid to partake, though my people would not. I promised to send them a copy of the New Testament. I went home, being grieved at not having found real Christians, as I was formerly inclined to think them. We seek in vain for a hidden church in Abyssinia.

May 8, 1840—All the people are going to the festival of Tecla Haimanot at Debra Libanos, to drink of the holy well of this Saint, which is said to cure sick

men on the fast days of this monk. I had resolved to go and ascertain the truth of this report; but the instruction of my four boys detained me at Ankobar.

May 9—To-day the Shoans each kill a hen. They say that they thus prevent sickness or other calamity coming upon them or their country. The Mahomedans do the same. They consider this as a means of reconciliation with God. Such is the darkness of this people! It is evident that they have adopted this custom from the Gallas. Such things always lead me to think that there is but little hope of a reformation of this fallen Church. However, the Lord can do above what we can understand at present.

I finished to-day Geography with my boys; but I intend repeating it. I have found the method useful, first to go over slightly a part of the book, and then more closely afterward, till it is impressed on the minds of my scholars.

May 13—This morning I set out from Ankobar for Angollala. The King had invited me to accompany him to Debra Libanos, a holy place of the Abyssinians, the distance of four days' journey from Ankobar, in the north-west of Shoa. Tecla Haimanot, one of the most celebrated saints of Abyssinia, is said to have lived here. In the month of May the Abyssinians celebrate the death of this saint, at which time pilgrims from all parts of Shoa, and other provinces of Abyssinia, assemble at Debra Libanos to drink from the Tabele, the so-called wonder-well of Tecla Haimanot, in order to be

cured from sickness, and obtain forgiveness of sins for seven years. The King himself usually goes to protect the pilgrims against the inroads of the Gallas. I at first determined not to accept the invitation; but as the King had sent an express, I thought it better not to refuse it, preferring however to go alone with my servants through the Galla Tribes of Abedtshoo and Gelan, in order to learn the correctness of the intelligence which I had received about the recent conversion of the Galla people in Shoa Meda.

May 14, 1840—This morning we passed the Tshatsha river, which separates the Christians and Gallas in a north-north-westerly direction for the distance of several days' journey. This river flows through a deep dale between two hills, which prevents the passage on the side of the Christians as well as of the Gallas. This natural obstacle may be the reason why the Gallas were formerly unable to destroy the whole Christian kingdom of Shoa, and why the King has built Angollala in the neighbourhood of the passage of this river, as he has thus the key to the Galla countries in the south and west of Shoa. Having marched the whole day through a plain land, in the evening we rested at Kum Dengai, the village in which Berkie, who assists me in my Galla translations, was born. His people received me very well.

May 15—This morning we left Kum Dengai, accompanied by about two hundred persons. Several petty Governors of the Galla villages begged me to baptize them.

I said that I could not do so until they had first been instructed in the doctrines of the Christian Religion, and sincerely believed in the Lord Jesus Christ. It is a great pity that the Abyssinian priests do not require something more from the Gallas than being circumcised and baptized, wearing a string of silk, building churches, and making offerings of grain to the priests. The King had imperatively required all the Gallas in the district of the Ayto Organon to become Christians; and being therefore in great fear, they had been circumcised, and built five churches. These are the facts of the reported conversion of the Gallas in the province of Shoa Meda. A Galla Mission might be established there; but nothing can be done without the consent of the King. I hope, however, that he will not prevent my going there. I spoke with these simple Gallas respecting the real conversion of their hearts to the living God. They were surprised at my not laying stress upon those things which the Abyssinian priests endeavour to point out as being indispensably necessary. At Kum Dengai, the Tshatsha, Beresa, and three other rivers join together in a deep dale, and take the common name of Adabai; which, having taken up several other rivers and rivulets, is called Jamma, in the neighbourhood of Sena Markos.

May 16—To-day we arrived at Sena Markos, where the whole north and west of Shoa is seen. In the north and west, a chain of high mountains extends, which protects this Christian kingdom against the inroads of

the Gallas. Sena Markos is the second holy place of the Abyssinians, where Sena Markos, a great saint, is said to have lived in the time of Tecla Haimanot. The entrance to this village conducts over a steep rock, which only one person can pass in descending. The village is surrounded in the east and north by a rock: it is a natural fortress. I asked after the Alaca of Sena Markos, who is also Alaca of Tegulet; but the people told me that he was at Debra Libanos. I then drank of the holy water, which flows between a rock. I found it a little heavy. The whole nature of Sena Markos shows that it has been shaken very much by earthquakes, as immense rocks have fallen down into the valley in which the majestic river Jamma has its course to the Nile, which is only three days distant from Sena Markos. I observed the bed of the Nile between the mountains of Godtsham and the Dera Galla tribe.

May 17, 1840—To-day we passed the bed of a dry river, which Tecla Haimanot is said to have cursed, because the water of it had carried away the cross which had fallen from the hands of the saint. As the cross was found at the mouth of the river, they say that, on this account, water can only be seen there. I told them, however, that the water flowed beneath the sand. It is beyond all belief how fond the Abyssinians are of stories respecting their saints. We marched for a long time through a district which had been totally desolated by the wars of King Asfa Wussen with the people of the provinces of Morabietie and Morat. These provinces

were formerly governed by their own King. Their first King was Masamer; the second, Abisag; the third, Jesaias; the fourth, Zeddu; and the fifth Hailu. Asfa Wussen, King of Efat and Shoa, and the father of Sahela Selassieh, the present King of Shoa, vanquished King Zeddu; and Sahela Selassieh vanquished King Hailu, and united his kingdom to Shoa and Efat. The residence of these Kings was on the hill Joalo, at the foot of which we had rested the day before. The people of Morabietie and Morat are rude and proud.

May 18—Yesterday evening we rested in the neighbourhood of Debra Libanos, and this morning we passed the river Sega-Wodam, which is the confluence of the Sana Boka, Sana Robi, and other rivers, which I passed in the Galla Tribes of Gelan and Woberi. The Sega-Wodam flows into the Nile. Pilgrims are advised by the priests, on passing this river, to bathe themselves in it before they drink of the holy water of Tecla Haimanot. Though I had warned my people against such a foolish practice, yet they cast themselves naked into the river. We then ascended the mountain on which Debra Libanos is situated, when I learnt that the King was at the wells. I hastened therefore to meet him. After the return of the King to his tent, he conversed with me for a short time, and said, "You have done well in coming to see our miracles." I said, that I intended to go the next day and examine the quality of the water.

May 19—To-day I set out to visit the well of Tecla

Haimanot. The water which I took disagreed with me. I observed traces of iron in the stones. It is a mineral water; but the superstition of the Abyssinians, and the cunningness of the priests, have attributed to it miraculous powers. They drink the water from five to ten days. I was asked by many people, particularly priests, what I thought of it. I said, that water of this kind also existed in my country; that God had blessed this water with healing properties for the good of men; and that therefore they should give the glory to God, and not to Tecla Haimanot. I then directed them to Christ. Beggary and monkery are very great at Debra Libanos, and I do not much like the place. I sent a copy of the Æthiopic New Testament to the Alaca of the Church of St. Mary, which he accepted with much pleasure. The priests of this Church say, that, many years ago, a cross fell from heaven, which a monk having found gave it to their Church. When the pilgrims have drank from the well of Tecla Haimanot, they go to this Church to kiss the cross. Debra Libanos is a natural fortress, and cannot be taken without European arms. The village is not very large.

May 21, 1840—To-day the King went with the pilgrims to the place where water flows out from the rocks. It is difficult to ascend this place. The King himself took some of the water in his own cup, and presented it to the people. Here they dug some mire, of a blue colour, and painted their faces in the form of a cross,

believing that this will prevent sickness. There is a tree here which is split, through which they say Tecla Haimanot saved himself on the inroad of the Gallas; but I told them that at the time of Tecla Haimanot the Gallas were not known in Abyssinia. The King having performed this ceremony, gave orders to return to Angollala. We marched first westward to the mountains of Mugher, and then through the Tribes of Gullale, Tshidda, Woberi, Gelan, and Abedtshoo, arriving at Angollala on the 26th of May.

May 27—To-day I arrived at Ankobar. I received the painful news, that Mr. Kielmaier, a German officer and friend of mine, had died on the road; and that his servant, Husseui, or Samuel Georgis, as he was called by the Rev. W. Kruse, who baptized him at Cairo, was on the way, having with him his master's luggage.

May 28—To-day Ibrahim, the servant of Mr. Airston, whose death I mentioned on the 14th of March, died in consequence of hectic fever. He was interred in a place called Kobastle, in the lower part of Ankobar, where Mahomedans are usually buried. I with my servant and the Armenian Pietros attended the funeral. The body was covered with a white Abyssinian cloth, and carried on a barrow to the grave, which was dug in the form usual with the Christians, no Mahomedans being at hand to make it according to their custom. It was about three feet deep, and very narrow; so that there was scarcely room for the body. Wood was then placed upon the corpse,

upon which they put earth and stones; so that the rain should not penetrate, nor hyænas be able to uncover the grave. The effects of the deceased were then taken an account of by the King's people, and taken into his magazine. The people who took care of Ibrahim during his sickness did not receive any portion of his property.

May 30, 1840—A priest of Guragué came to see me. He said that he had been in Cambat; that the present King, a good old man, was called Degoie; that the capital city was called Karemsa, situated on a mountain; that this kingdom is not very large; and that there are only fifteen churches, but no priests. Cambat is distant from Guragué only six days journey.

In the evening, Debtera Habta Selassieh came, begging me to teach him the Hebrew Language before he learnt the Greek, which he had begun. As the Hebrew has a greater affinity to the Abyssinian languages, I thought that he would soon advance in the Hebrew, and therefore I complied with his request.

June 1—Samuel Georgis arrived to-day at Farri, and confirmed the news which I had before received of his master's death. I took to-day a fifth boy into my house, who wished to be instructed by me. His name is Dimtza Roophael, a native of Dima, in Godtsham. He was with Ibrahim, whose death I have before mentioned. In the evening I began Hebrew with Habta Selassieh.

June 2—I began Bible history with my boys. With

regard to other branches of knowledge, I think it better at first to restrict myself to geography, universal, and natural history. I consider biblical instruction as the principal part. In the morning and evening I have service with the boys. Besides which I intend to preach a sermon every Lord's day to the people of my house, but without excluding others who may wish to hear me. The Lord be praised for the gracious assistance which He has hitherto given me!

June 8—I was called by the King to Angollala, where I met with Samuel Georgis. The King asked me about the luggage of Ibrahim, as he had not received the whole of it. I replied, that as Ibrahim was not in my house, I could not tell who had taken his property. He then said, "I know that you have not taken anything; but the two monks and other people who were with Ibrahim in the same house have stolen what belonged to me. I shall make them swear before the priests." I said, that the monks would not care for that, as they had told me that if they should be excommunicated in Shoa, they would go to Cairo, where the Coptic Patriarch would disannul the excommunication.

June 13—After returning from Angollala, I arranged the lessons with my boys in the following manner. In the forenoon, morning prayer, reading of the Bible and exposition, writing, and biblical narrations. In the afternoon, reading of the Bible, biblical doctrines

in a systematic manner, geography, and universal history. Service in the evening.

June 20, 1840—I have been unwell for the last three days. My sickness began with fever and swelling in my neck. My people believed that I had got what they call "Laghĕda-sickness," or swelling of the tonsils, and were afraid that I should die. They said, that the Abyssinians generally cut off the swollen parts; and that if they did not do this, there was no hope of recovery. Thinking that this operation might be of use, I did not refuse it; but when they failed in removing the swelling, I requested them to leave me, telling them that I knew what was best myself. Then they spoke about bad spirits, which they said would kill me if I did not follow their advice. In the evening I was much better.

June 22—To-day, with the Lord's gracious assistance, I was able to perform my ordinary business.

June 27—The King having returned from his expedition against the Sirto Gallas in the south of Shoa, I was called by him to Angollala with Samuel Georgis.

June 28—The King spoke with me about the Letter which he intended to write to India. The Letter, which he ordered me to translate into the English Language, runs thus:—

"May this Letter, which is sent by Sahela Selassieh, the King of Shoa and Efat, of Gurague and of the Galla nation, come to the great English Company in India. Are you well? I am quite well. About your

happiness, I have been informed by your countrymen; and, as I heard of your kindness toward all men, I was much rejoiced, and resolved upon making friendship with you. Whether my person is bad or good, you will have heard from your countrymen, who have been in my country. I wish very much that it may please you to make friendship with me. God has given me a good and large kingdom; but arts and sciences have not yet come to my country, as they have to yours. May it therefore please you to assist me, particularly in sending guns, cannon, and other things, which I have not in my country. I do not state how much you shall send me. You may act according to your love and kindness, which are known everywhere. As to myself, I am ready to send to you things which are not in your country. You may please to tell me what you wish, and I shall send it to you. The reason that I did not send it to you at present, is, that I did not know completely what you wish from me. I have sent to you two horses, having understood that you like them. This may be considered as a sign of friendship. I do not think that it is a fit present to you; but you may consider it as the beginning of my love toward you, and of my friendship with you."

A similar letter was written to Capt. Haines at Aden, accompanied by a present of a horse and mule, a gassela skin, and an Abyssinian cloth.

June 29—To-day I returned to Ankobar. On the way we were overtaken by heavy rain, which in a

short time swelled the rivulets so much, that one of my servants, who was carrying my provisions and kitchen vessels, was carried away by the stream, and would have been lost if he had not seized a large stone which was in the middle of the water. All the luggage, however, which he had with him was lost.

July 6, 1840—Samuel Georgis set out from Ankobar to go to Aden. I shall be very glad if his mission proves successful, as otherwise I am afraid that the King will become cold toward me and all Europeans.

July 14—In my sermon to-day, I explained to my people what was the divine image of Adam, and what was his fall. In the afternoon, I examined my boys about my morning sermon. Afterward, we read the history of Balaam. I found much consolation in the words:—*How shall I curse, whom God hath not cursed?*

July 21—I preached about the new birth, according to John iii. 6. Two Debteras were with us. Afterward, I spoke with them about their neglecting the instruction of their people. Debtera Worknech said that the priests themselves were not instructed, and gave me the following instance of their ignorance. Some years ago, the Gallas on the Nile made an inroad into Godtsham, when a Galla took from the house of a Christian the Books of Samuel and the Kings in Æthiopic. Some time afterward the King of Shoa fell upon these Gallas, and a Christian soldier from Bulga found the books in the house of a Galla, and took them to Bulga, when

he showed them to his priests, who considering them conjuring-books, would not touch them. Afterward, Worknech went to Bulga, and knowing their biblical contents, bought them for three pieces of salt, though the usual price is three dollars.

July 22—I called in the morning upon Alaca Wolda Hanna, who always asks me about such passages of the Bible as he does not well understand. Afterward, I received a friendly letter from Capt. Haines at Aden, by the arrival of Ali Arab, who brought me some money. The collector of taxes had taken from the money thirty-three dollars; but the King returned them to me, saying, that he did not levy custom upon my money. My people advised me to offer the thirty-three dollars to the King; but I said that I never would make a present in money, as it would be of bad consequences in future; and besides I had no money to spare.

July 28—In my sermon to-day I instructed my people about the real nature of true repentance, according to Joel ii.

July 29—In translating Matt. xix., my Galla informed me that the Gallas took the wife of a deceased brother. A Debtera from Mantek, the monastery of the Tabiban, came to see me. He praised much their lashing themselves with thorns at appointed times, washing their feet till they become white, and their old Alaca. I spoke with him about the Pharisee and publican, Luke xviii.

August 4, 1840—To-day Guebra Georgis, whom I had not seen for more than a month, came to see me. He said, that he had been in a monastery called Mamrat (mother of mercy,) at the foot of a high mountain, and had read the whole New Testament with three monks, who had begged him to teach them Amharic. As the sister of his father had been disgraced by the King, she went to the monks of this monastery, in order by their assistance to be reconciled to the King. Guebra accompanied her to the monastery. He told me that these monks fed a number of sick and poor people at the expense of the monastery. This is the first example of the kind I have heard of in Shoa. I have frequently thought of establishing a similar institution, in which I might supply poor people not only with bread for the body, but more particularly with the bread of life. I have calculated that the expenses would be about twenty-five to thirty dollars for ten persons. Indeed such an institution would highly recommend our work in the eyes of the Shoans, and the King in particular. But such an institution could not be established without the consent of the King, as a separate building would be requisite; but I do not think that he would refuse a petition to do good to the poor people, to whom he pays attention in many respects.

August 5—While I was instructing my boys, a monk came begging me for a rosary, having lost his own. I said, that I had none, and was not in want of any, as I was ordered by the Word of God to pray continually,

so that I could not count my prayers; that such a continual praying intercourse with the Lord was the operation of the Holy Spirit, and could not be bought; and that he should pray for this Holy Spirit, and offer his whole heart to Him, and then he would not want such a useless thing. The monk went away grieved at not being able to say over his beads.

August. 6—To-day the sixteen days' fast of the Abyssinians begin, in memory of the pretended ascension of St. Mary. The King went to Machal Wans, to keep there a strong fast, which is prescribed by the Church at this time. Children also are commanded to fast, on which account I spoke to my boys respecting fasting. As children also receive the Sacrament at this time, I instructed them about this holy mystery, according to Matt. xxvi. 27, and 1 Cor. xi.; and particularly endeavoured to expose their error respecting this sacrament, showing them from 1 Cor. xi. 29—31 that an unholy reception of it will produce sickness, and in general a judgment on body and mind.

August 11—A man from Debra Berhan came, begging for an Æthiopic New Testament. I said, that I had given away all that I possessed. I bought a beautiful skin of a red cow for six pieces of salt. The Shoans, particularly the people of Morat, are skilful in preparing skins. They take the bark of a tree, called Guffa, and pulverize it; then they put it with the skin into water for about eight days, after which the skin is

taken out, rubbed with the juice of lemons, and dried in the sun.

My Galla made me acquainted with some other customs of his people. Every eight years, he said, they appoint a Heiu, or general Governor, a man who has the reputation of being a warrior and public speaker, who passes through the whole tribe, hearing the complaints of the oppressed, and deciding in cases of justice. He also decides in matters of war and peace. Wherever he goes, he is respected, and supplied with all that he wants. When the eight years have expired, he is called Gedamotsh, a repeated Governor. He cannot be chosen the second time. In the south of Shoa to the Hawash, three Heius are appointed. If a Galla likes a stranger, he makes him his Mogāsa, or favourite, declaring before the Abadŭla, the governor of a small district, that he has made him his friend, and that no man should touch him. This ceremony is performed before the whole people, and sacrifices are offered. If any one should kill or offend the Mogāsa, he is obliged to pay 100 kum or 100 oxen, which is the price paid by a murderer. If you have become the Mogāsa of a Galla, you can go through the whole tribe; but if you have not, the Gallas would kill you immediately. I do not doubt that Tshara, the Governor of Mulofalada, would give me this privilege if I should go to his country.

August 13, 1840—I called upon Alaca Wolda Hanna, who wished to study the Hebrew language, having

been informed of Habta Selassieh's having advanced in this study in a short time. Thus I have two scholars in Hebrew.

August 17—The father of the present King of Shoa is said to have foretold, in consequence of a dream, that at the time of his son, Sahela Selassieh, red people, (thus white people are called by the Abyssinians) would come and teach all arts and wisdom. As several Whites have lately arrived in Shoa, the people begin to think that this prophesy is about to be accomplished.

A slave from Wolamo, in the south of Cambat, gave me some information respecting his country. Wolamo is a small kingdom inhabited by Christians, who are without priests. The capital city is called Wofana, and a large river called Uma, of which I had heard before, flows through the country. The people are circumcised, but do not keep fasts, and have but few festivals in the course of the year. A slave is bought for twenty pieces of salt. The neighbouring Galla tribes, are Kulla, Worata, and Limo.

As the above mentioned slave had been first sold to Caffa, and thinking that he would be able to give me some information about this country, I asked him some questions. The King of Caffa is a warrior, and makes war with all his neighbours. In the south of Caffa there is a black people, called Golda, who go nearly naked. They do not eat the flesh of cows, but only make use of the milk. Another people of this kind are called Doko, who are at war with Caffa. The capital

cities of Caffa are Dentsh and Bonga. A great river, called Kibbe, flows from Caffa to the Nile, but others say to the south. Probably it may be the Quilimance, which flows into the Indian Ocean at the higher parts of the Melinde. The people of Caffa manufacture good cloth. A good piece is bought for six pieces of salt. The currency of Caffa consists in pieces of salt; silver money not being known. The currency of Wolamo is also in salt, which they get from the Arroosi Gallas.

August 18, 1840—I spoke in my sermon about real faith, according to 1 John v. I was told that Alaca Wolda Hanna had taken my Hebrew Bible to his church, and recommended the study of Hebrew.

August 30—A slave from Sentshiro gave me some information respecting his country. The present King, Amo, is a warrior, and likes all people of this kind. It seems to me that the people of Sentshiro were formerly Christians, because they have circumcision and some Christian feasts; but otherwise they do not appear to know any thing about Christianity. The capital city is called Anger. The Sentshiros, like the Gallas, do not eat hens. Goats also are not eaten. The Guraguean merchants go to Sentshiro, and receive Dirgo (maintenance) from the King till they return to their country. Women only are sold as slaves to other countries: male slaves from Sentshiro are obtained by other nations by means of war. The reason why females only are sold, is stated to be this—Many ages ago, the King of Sentshiro commanded a man of quality to slaughter his

wife, as the King needed her as a medicine. The man went home, but did not venture to kill his wife, though he found her asleep. The King then ordered the wife to kill her husband, which she did; and on account of this female cruelty, the custom arose of selling only women to other countries.

There are people in Sentshiro who have no other duties to pay than to deliver their first-born sons to the king, who appoints these unfortunate creatures for sacrifices. The reason of this barbarity is stated to be this—Formerly a high pillar of iron stood in the neighbourhood of the capital city, and as long as this column existed, the people of Sentshiro had neither summer nor winter, but had rain the whole year, and the fruits did not come to maturity. The king having asked his learned men what should be done in order to secure the seasons of summer and winter, they cut down the pillar nearly to the ground, when the rain decreased, and the fruits ripened. But they advised the King that it was necessary, in order to prevent a return of the former confusion, always to sacrifice a number of first-born sons to the Deity. A part of the pillar is still to be seen, as I learned from my informant.

This evening one of the King's slaves, who, with her husband, resides in the fore part of my house, having been delivered of a child, the house has become unclean for twenty days, and whoever enters it, is considered unclean and cannot go to church, nor take the Holy Supper. Thus are the Abyssinians insnared with num-

berless forms and ceremonies—fetters of self-righteousness; lost in darkness, and separated from the life of God. How is it then to be expected that they should enlighten the surrounding heathens. May the Lord, our faithful God, soon cause His blessed light to shine upon Æthiopia and the numerous tribes of heathens of central Africa, that His holy Name, in these strong holds of darkness and death, may alone be praised for ever and ever!

PART III.

JOURNEY FROM ANKOBAR TO MASSOWAH.

CHAPTER I.

MOTIVES FOR UNDERTAKING THE JOURNEY—DEPARTURE FROM ANKOBAR—GOOD FEELING MANIFESTED BY THE PEOPLE TOWARD MR. KRAPF—ARRIVE AT ANGOLLALA—INTERVIEW WITH THE KING—DISTRIBUTION OF SCRIPTURES—FAREWELL VISIT TO THE KING—LEAVE ANGOLLALA, AND ARRIVE AT DEBRA BERHAN—TRADITIONS RESPECTING IT—POPULATION—ARRIVE AT BOLLO WORKIE—CELEBRATED MARKET HELD HERE—ARTICLES OF TRADE—ORIGIN OF THE NAME BOLLO WORKIE—SUPERSTITIOUS OPINIONS OF THE ABYSSINIANS—ARRIVE AT THE VILLAGE OF LOGHEITA—WELL RECEIVED BY THE GOVERNOR—MONASTERY OF SAINT ABBO—LEAVE LOGHEITA—CONVERSATION WITH A PRIEST—ENQUIRIES RESPECTING THE ORIGIN OF THE GALLAS—GEOGRAPHICAL DIVISION OF THE DIFFERENT PROVINCES OF SHOA—ARRIVE AT ZALLA DENGAI—HOSPITABLE RECEPTION BY ZENAMA WORK, THE MOTHER OF THE KING OF SHOA—ORIGIN OF THE NAME ZALLA DENGAI—DEPARTURE FROM ZALLA DENGAI—CROSS THE RIVER MOFER—ENTER THE PROVINCE OF MANS—NOTICES OF ITS FORMER RULERS—CHARACTER OF THE MANSIANS—SOIL AND PRODUCTIONS OF MANS—LEAVE WOKAN, AND ENTER THE DISTRICT OF LALO—TRADITION RESPECTING THE LAKE ALOBAR—ARRIVE AT THE VILLAGE OF AMAD—WASHA—DISTRIBUTION OF AMHARIC SCRIPTURES—LEAVE AMAD—WASHA—SUPERSTITION OF THE PEOPLE—ARRIVE AT DAIR, THE FRONTIER OF SHOA—VISIT THE GOVERNOR.

ANKOBAR, *March* 10, 1842—I HAD for some time

past been anxiously looking forward to a journey to the sea coast. The obstacles which my dear Brethren, Messrs. Muller and Muhleisen, who had been sent out by the Committee to assist the Shoa Mission, had met at Tadjurra, regarding their proceeding to Shoa, had been a matter of sorrow to me, and called forth such endeavours on my part as might enable them to prosecute their way to Shoa, and commence their Missionary labours in that country. A speedy journey to the sea coast was considered the best step which I could take to facilitate their proceeding to Shoa; a step which had been recommended to me by the Committee in a Letter which had informed me of the departure of the Brethren from Europe.

Desirable, however, as this step would have been on my part, yet the precarious situation of our Mission in Shoa, prevented me for a considerable time from taking a step which would undoubtedly prove beneficial to my Brethren on the coast. Her Majesty's Embassy arrived at the Court of Shoa with most valuable tokens of friendship to the King of Shoa. The principal object of this Embassy was to form a Treaty of amity and commerce with his Shoan Majesty. A Treaty of this nature was of course of great importance to the external existence of our Mission, because if once concluded by the Sovereigns of Great Britain and Shoa, it would include a footing for British subjects in the dominions of Shoa. But the question was, whether the King, although he had first expressed his desire to join in friendship with

Her Majesty's Government, could be persuaded to subscribe to the terms of a Treaty, which would render this footing undoubted and uncontested. So long as his Shoan Majesty's sentiments toward Great Britain was not known, my external situation was also doubtful in many respects; and had his Majesty refused to enter into any connexion with the British, the increase of Missionary labourers in Shoa would not have been advisable. Thus my departure for the coast was protracted by circumstances which it was not in my power to remove, although I did all that I could to forward the Government's object whenever an opportunity was presented to me.

This state of uncertainty with regard to his Shoan Majesty's sentiments toward Great Britain, was however removed by the terms of a Treaty which Her Majesty's Representative, Capt. C. W. Harris, concluded with the King of Shoa on the 16th of Nov. 1841, after he had displayed great perseverance, prudence, and firmness, in overcoming difficulties, which will honour him for ever in the annals of Shoa.

After this Treaty had been signed and sealed by his Shoan Majesty and Her Majesty's Ambassador in Shoa, many doubtful questions with regard to my own situation, as well as that of our Mission, were removed; and my desire of proceeding to the coast was anew excited in my mind, as the increase of Europeans in the country in general, and of Missionaries in particular, could not now be objected to by his Shoan Majesty, after having

agreed in the treaty, "that British subjects should not be prevented nor molested in proceeding to Shoa, in their respective business in the country, and their movements over the country and beyond."

While engaged in thinking of my projected journey to the coast, I received the intelligence, that our Brethren had made a second attempt to penetrate into Shoa, but with the same disappointment as before. At the same time, I received news of my own private matters in Germany, which contributed to my undertaking the projected journey. But as the arrangement of my private matters would require time in Europe, and as therefore a speedy arrival on the coast was not indispensably necessary, I resolved upon taking my road to the coast of Massowah, particularly as many important objects might be attained by so doing. As a matter of great importance appeared to me, the personal acquaintance of the new Abuna, the head of the Abyssinian Church. I was also desirous of taking a personal view of the state of things in Tigré; many favourable reports regarding our Mission there having been carried to Shoa. And lastly, I wished to know, whether the road from Shoa to Massowah was not practicable, in case any accident should happen by which the route of Tadjurra might be obstructed.

My departure from Ankobar was appointed to take place to-day. Having last night prepared the members of my establishment for my approaching departure, by addressing them from the words of our Saviour in

John xiv.—and having recommended, in fervent prayer, myself, my work, and all my future proceedings, to the almighty care of the God of Israel—I set out from Ankobar about four o'clock in the morning, before many people could assemble to trouble me with vain lamentations, and superstitious prophecies as to the issue of my long journey. But although I endeavoured to leave the capital before the people should be up and hear of my departure, yet a considerable body of men pursued me as far as the Chacka Mountain, the fatiguing ascent of which prevented them from making any further attempt to overtake me. They returned to Ankobar with great lamentations, and set the whole town in motion with their weeping, as I afterward understood from people who took the trouble to follow me to Angollala.

I should have remained to receive the evidence of the public and general feelings of esteem which the inhabitants of Ankobar seemed to express toward me, had I not been aware, from other occasions of a similar nature, of the impossibility of speaking a word of edification to the excited multitudes; and had I not been afraid of jealousy rising in the mind of the influential people of Ankobar, who had never before seen a stranger so much honoured by their countrymen. Besides, I was well aware of the boisterous manner in which beggars of all kinds would have annoyed and molested me, qualifying my grateful feelings in the remembrance of a place, where my Heavenly Father had given me so many

proofs of grace and mercy during a residence of three years, and from which I humbly hope and believe that the seed of everlasting life will be carried to the remote and dark regions of Central Africa.

Although I had obtained the King's permission to leave his country, yet I thought it prudent and proper to take leave of him again, and once more to express my acknowledgment of the kindness which I had experienced from his Majesty for three years. As he was at Angollala, his favourite residence, I proceeded to that place, where I arrived about mid-day, my people with the luggage being unable to keep pace with me. I intended to take with me as many copies of the Æthiopic and Amharic Scriptures as I could; but to my grief I found that my beasts of burden could not carry the quantity of books which I had set apart for my journey. It must be remarked, that camels cannot be used in this part of Abyssinia, as the mountainous nature of the country, and its cold temperature, does not agree with an animal which seems to have been created for the particular benefit of plain and hot countries.

His Shoan Majesty was informed of my arrival at Angollala by my Baldaraba (Introducer) Ayto Habti, great master of the Tabiban (mechanics), and royal physician in ordinary. His Majesty sent word that he was very busy in making preparations for his approaching expedition against the rebellious Galla tribe of

Yerrer; and that he could not give me an audience until to-morrow.

March 11, 1842—Early this morning my Baldaraba made his appearance, requesting my immediate attendance at the palace. I found his Majesty talking with his officers in the court-yard. As soon as he observed me, he ordered me to draw near; and took me to the eminence from whence he usually gives judgment, and frequently, also, an audience. Having inquired after my health, he repeated several times, "You should not leave me, my father, as I shall have no adviser when you are away." I answered, that the reasons which induced me to leave his country for a short time were very urgent, and partly intended for his own benefit.—"Well, then," he said, "I will not prevent you from going; but I wish you to reflect on every thing that you want for your journey, and communicate to me your wants; because I wish you to make your journey as agreeable and short as possible."

I therefore went home, in order to reflect on what I should require from his Majesty; but I had no sooner returned to my house, than Ayto Habti appeared again, and informed me that his Majesty had taken a fancy to my beautiful rifle gun, presented to me by Capt. Haines; and that his Majesty had ordered him to express his wish that I would leave it with him before I departed. I replied, that I had formerly given several handsome presents to his Majesty, and could not therefore give any more; that I wanted the gun for myself on my

dangerous journey; and, besides, I could not part with a present which I had received from a friend whom I valued and respected. I hoped that this reply would induce his Majesty to desist from his desire for my rifle; but far from giving up the matter, he carried it on so long, that I became tired and disgusted, and parted with the beautiful weapon. He sent me a double-barrel flint gun, but so miserably made that I would not look upon the messenger who brought it. This he requested me to accept instead of the rifle, which, if I should lose on the road, would make him very sorry. I sent word, that the desire of his Majesty for my rifle had made me very sad; yea, angry with him, at the moment of my leaving his country; that it was a bad practice, disgracing his name in my country, to deprive strangers of the very property which they consider most valuable; and that it would be far better for a stranger not to bring with him any article of value to this country, as the people, and especially the king, would immediately deprive him of it by means of daily increasing petitions of the most annoying and unpleasant kind.

This strong language, which I was obliged to use, had an effect, though only of a temporary nature. He sent another messenger, who informed me that the King begged me for Christ's and the Gospel's sake, not to mention in my country that the King of Shoa had endeavoured to deprive me of my property; and that he had only advised me to leave the gun in his

hands, lest it might be lost on the road. At the same time the messenger hinted to me, that his Majesty had intended, if I had not left the country, to invest me with a government. This grant of the royal favour had been thought by the King as a suitable reward for the services which I had rendered him during three years, particularly since the arrival of the British Embassy. I answered, that if his Majesty intended to honour me by giving me a government, I felt very grateful; but that I did not desire any temporal rank or power in his country, my only object being, of which he was well aware, to do good to himself and his subjects, by distributing the Word of God, and by teaching them the true and right way to their temporal and eternal happiness. I also said, that I was quite content with the external marks of distinction which the King had already given me. He had been pleased to give me the Shoan silver sword, which placed me in the rank of Governors.

I had frequent opportunities in the course of this day of distributing many copies of the Amharic and Æthiopic Scriptures, many Ecclesiastics and other great people having flocked to Angollala to join the King on his expedition against the Yerrer tribe in the south of Shoa. I also again met the messenger of the Abuna to the King of Shoa, who was about returning to Gondar with an answer from his Majesty. I agreed with the messenger, that as soon as I should have taken my final leave of the King, I would hasten my march and

join him on the road, and go with him to his master at Gondar, for whom he had received a Letter and a few valuable presents from the British Ambassador, as tokens of friendship and respect to the greatest Prelate of Abyssinia. I had also given him a copy of the Æthiopic New Testament, with a letter, which I had written in case I should not be able to go with him. But this scheme of my joining the man was afterward, from many causes, entirely frustrated.

All the visitors having withdrawn, I passed the evening alone, being engaged in thoughts and reflections on my approaching long and important journey. Knowing that I was going to countries never before resorted to by Europeans, and thinking that unusual dangers and hardships would be connected with such a journey, I threw myself into the hands of Almighty God, who alone could bring my journey to a happy issue, although I was provided with every human means requisite for such a hazardous undertaking.

March 12, 1842—After day break a signal was given for the departure of his Majesty on his expedition. I therefore had no time to lose in acquainting his Majesty with my wants, and to take final leave of him. On being introduced to him, he repeatedly expressed his regret at my leaving him, as he would then have no one to advise with in his proceedings with the British Embassy. I replied, that I felt grateful for the confidence he had placed in me; and that, please God, I would make haste on my journey, so as to be able to

return in October or November. With regard to the British Embassy, I advised him to give decided marks of distinction to the Representative of Her Majesty, and to listen to all his requests and counsels, as they would prove most useful and beneficial to him.

He then asked about my wants for the journey. I only requested a good strong mule, and a man to introduce me to the Governors as far as his influence extended on the road to Gondar. Both requests were immediately granted: whereupon he begged me for a blessing, which I gave him; praying that God the Almighty King of kings would so dispose his heart, that he might seek, before all, the welfare of his own soul and the souls of his subjects; and then, that He would incline him to attempt such temporal improvements as might become subservient to the eternal happiness of his people. When I had ended, his Majesty said, "Amen! May God reward you!" I then walked away, and he set off on his expedition.

Having returned to my house, I had once more to take leave of those two dear friends whose kindness for more than eight months had rendered my stay in Shoa agreeable. These friends were, His Excellency the British Ambassador, Capt. C. W. Harris, and his assistant officer, Capt. D. Graham. I had taken leave of the other members of the Embassy at Ankobar the day before yesterday. We bid farewell with mutual feelings of gratitude for the kindness and assistance which we had rendered each other in a foreign and uncivilized country.

Having settled every thing necessary, I set out from Angollala about ten o'clock, moving ENE. toward Debra Berhan, the King's third favourite place of residence, about seven miles distant from Angollala. The road led over a level country, which is peculiar to the territories of the Galla tribes in the south of Shoa, as I have remarked in my former descriptions of the Galla countries. Small hills generally rise at the extremities of these large plains, which are inhabited by immense herds of cattle; while the excellent soil of the hills is used for cultivating such articles as are requisite for the subsistence of man.

Debra Berhan received its name at the time of Zara-Jacob, who is also called Constantine, and who reigned over Abyssinia from between A.D. 1430 and 1460. When persecuted by the Adels, he took flight to the large forest at that time existing on the place where the village of Debra Berhan is now built. Being at a loss concerning an outlet for his escape, he saw a light from heaven showing him a path; and from this occurence he called the place Debra Berhan; i. e. "Hill of light."

This fabulous derivation of the name of Debra Berhan, which was given me by a native, differs somewhat from another tradition which was communicated to me by Habta Michael, his Majesty's principal scribe, who stated, that it was written in the famous book "Taaměra Mariam"—Miracles of the Holy Virgin—that, at the time of Zara-Jacob, a blind priest

defended the doctrine which denies the same worship to the Virgin as the Son; that the party of the priests who worshipped Mary as the Son, killed the blind priest; but in sign of his innocency, and his orthodox belief, a heavenly light had been seen for thirteen days in all the tents of the Emperor and his generals; and that on this account the place had been denominated "Hill of light."

As I would not halt at Debra Berhan, I sent my compliments to the Alaca of the Church of the Holy Trinity. I also sent him a copy of the Æthiopic New Testament. He thankfully acknowledged the receipt, and wished me a happy journey. He is one of the principal leaders of the party in Shoa which denies that the human soul has any knowledge in the womb—that the Holy Virgin did not die a victim of mankind, and should not be worshipped like the Son—and that the Son does not praise the Father in His state of exaltation. These are at present the principal Shoan controversies, which ran so high, that his Majesty thought it necessary to interfere, and decide the dispute by his royal authority in favour of those who teach the contrary, and who prefer their own conceptions to the standard of the Bible. The latter having got the ascendancy in the Shoan Church, expelled the others from their ecclesiastical functions. These, however, applied to the new Abuna, Abba Salama, who decided in their favour, and ordered the King of Shoa to restore them to their office; but the King has not yet obeyed, and

will delay the matter till he is put by the Abuna to his last resource.

Debra Berhan, as I have already stated, is one of the favourite places of the King of Shoa, as the plain land around is suitable to his desire of daily galloping his favourite horses, and also for hunting, although there is but little game around. The place answers well, too, for the number of horses, mules, and cattle, which always follow the royal encampments. Debra Berhan was conquered by the father of Sahela Selassieh; but settled and secured against the inroads of the Gallas by Menelek, which is the family name of Sahela Selassieh, this being his Christian name.

Debra Berhan contains a few hundred houses, with about a thousand inhabitants. In the south of the village the river Berēsa runs to the north-west, forming a terrace of high cataracts, at a distance of about three miles from the village. These cataracts afford one of the most beautiful sights to be seen in Shoa. The river having first run over the cataracts is carried into a deep basin, the banks of which are extremely steep and high. There is plenty of wood around this basin. The wood is royal privilege, and fifty slaves are daily employed in providing wood for his Majesty when he resides at Debra Berhan.

About one o'clock we passed a place, called Bollo Workie, where one of the most celebrated markets is held on Saturday. It is particularly suitable for buying horses, donkeys, cattle, and grain, these articles being

supplied in abundance by the Galla tribes in the neighbourhood of Angollala. But money in coin is not much used in this market, as the Gallas, being content with barter, or at least salt-pieces, which pass as money, still have a great aversion to silver money. A dollar at Bollo Workie is exchanged for sixteen or eighteen pieces of salt; and consequently for a few pieces less than at the market of Alio Amba in the east of Ankobar. The King receives considerable sums from the duties paid on articles at the market of Bollo Workie. Each article is charged according to its value; as, for instance, he who buys a horse, has to pay half a piece of salt to the King.

The origin of the name of Bollo Workie is undoubtedly from the Galla language, in which Bollo means "hole or cave;" and Workie "gold;" consequently, "cave of gold." This name agrees with the general belief and tradition of the Shoans, that in the caves at Bollo Workie immense treasures of gold have been concealed since the times of the ancient Emperors of Abyssinia. The Shoans also say, that in one of the caves there is a deep lake, which nobody will venture to cross, although the gold is concealed beyond it. In this lake, according to the general belief of the Abyssinians, devils reside. One day, they say, a splendid mule, ornamented with gold, and attended by a cat, came out from the cave; but soon disappeared. I have no doubt that the market people, who are fond of relating and hearing stories for their amusement on

their long journey, have invented this tale. But while the common people have invented this story, the priests, who, as may be expected, are not behind in having their share in all cases of superstition, discovered a Tabot, or Holy Ark, in the cave. It frequently happens that the priests, in order to defend a favourite idea, pretend to have discovered a Holy Ark in a cave in which they have found a piece of parchment, on which the Saint, to whom the Tabot is consecrated, has written that such or such a doctrine shall be accepted or cursed. The Abyssinians are never at a loss in contriving lies when it suits their purpose.

Bollo Workie, like Debra Berhan, was formerly in possession of the Gallas; and Tenna Kallo, the Galla Chieftain of this district, is not yet forgotten by the Shoans, who well remember the number of their fathers who were killed by Tenna Kallo near Bollo Workie and Debra Berhan. The river Beresa was at the time of Sahela Selassieh's father the real boundary, beyond which the Shoans durst not venture to go, without running the danger of being murdered by the Gallas, although most of the tribes near the Beresa river paid tribute to Shoa; but the settled boundary was the Beresa, as is now the river Tchatsha in the south of Angollala.

Bollo Workie is one of the King's principal pasturages for a part of his numerous cattle, in charge of herdmen which are called Abellam, from the Amharic verb

Abella—"he made eat up." His Majesty has selected about twenty or thirty places of this kind in his kingdom. He sends to these places all the cattle which he receives as tribute, or captures on his expeditions against the Gallas. Such places as are known to me, are—Bollo Workie, Kollo-Berat, Sagalla, Tello-agger, Dembaro, Tcherāro, Gosh-meda, Wof-washa, Tora-mesk, Kamberrie, Mutti, Gogorre, Sankisa, Engherma, Dodotie, Arab-ledj, and Saramba.

About three o'clock we passed a rivulet called Gonagonit, which rises at the foot of the mountain Wof-washa, which is a part of a range of mountains running from south and south-east, to north and north-east. It begins in Bulga, and runs through the east of Shoa, Worra Kallo, Ambassel, Yechoo, Lasta, as far as Semien. From the point where we crossed the Gonagonit, we could look down into a basin of a tremendous depth, like that which I have mentioned near Debra Berhan. The Gonagonit forms a cataract of about 160 feet, falling into this basin, which sends its water to the river Adabui, and then runs to the Nile. I have generally observed that the rivulets rising in the east of the Shoan mountains form a high cataract at a certain distance from their sources. It cannot be otherwise, because the range of mountains on which these rivulets have their general and principal springs is about 9000 or 10,000 feet above the sea; while the Nile, in the west of Shoa, may be elevated about 4000 feet. Now, as the dis-

tance between the source and mouth of these rivers is only about 180 miles, it is clear that they must have a sudden fall at certain points, where nature has produced other interesting appearances. Then you observe from the point of the cataract, high and steep banks of the river for a considerable distance and extent. It is a striking fact, that these cataracts, and this deep basin-like course of the rivers, are to be observed toward Tegulet, the centre of Shoa, where geology might be led to interesting inquiries and results.

Having crossed the Gonagonit, I was conducted by my people to a place where they said that the ocean could be seen. When I drew near this curious spot, I was not a little struck at observing a chasm of the earth, about 200 yards in length, and three feet in breadth. The depth must be enormous, as I could not hear the noise of stones which I threw down. It is natural that the Abyssinians should point to this place as the residence of evil spirits, as it is indeed a curious one; but probably there is more truth in the report which states, that one day when the Amharas persecuted the Gallas, they being unacquainted with the dangerous localities, fell into the chasm and perished in great numbers. I believe this may be a fact, as the spot does not appear on its surface to be particularly dangerous; so that you might approach without any apprehension till you fell into the depth between the rocks. The place allows a small entrance

in the north; but people say that the path is soon lost in the subterraneous water. Happily, the general road is a little distant from this dangerous spot, or else it might prove fatal to many people, especially at night. The place is called Tegulet-Wat, which means—the devouring depth of Tegulet.

Soon after we had crossed the Gonagonit, we crossed another rivulet called Logheita, where we had a beautiful view of the hill on which Tegulet, the former capital, was built. There is now a village called Ettĕghē, where I was told, there is such a distant view, that the place became an Abyssinian proverb, the people saying in an Amharic rhyme: "Ettēghe Gondar taioo Echeghue," which means: At Etteghe is the Echeghue seen at Gondar.

It has already been mentioned, that the nature of the country around Tegulet, which is also the name for the whole district or province around, is of a very particular kind, forming numerous torrents, with steep and high banks, and allowing only a few accessible roads for men and animals in ascending the hills, which are separated from each other by these tremendous torrents. Having taken in view this natural condition of the country, we can understand why the continual efforts of the numerous Galla cavalry, and those of the Mahomedans of Adel, were always disappointed in taking that part of Shoa, and why the Christian name could not be exterminated by their ferocious hordes.

About four o'clock we arrived at a village, called Logheita, where we intended to pass the night in the house of the Checka-shum, Governor of the soil or ground, as he is called in the system of Shoan administration. He received me well, having frequently heard of me from people of Ankobar. Checka-shum, properly speaking, means overseer of the soil or ground. He is appointed by the Misleni, or vice-Governor of a province, and he must collect the tribute which a village owes to the Governor of the province. Under the Checka-shum is the Amba-Ras, who merely executes the orders of his superior. For instance, if a great stranger is quartered in the village, he collects the quantity of provisions from the villagers at the order of the Checka-shum, which is only then the case if the stranger is accompanied or conducted by a royal servant, called Afĕro. If you have such a servant with you, the Governors must receive you, and provide for your daily wants. Of course, the advantage is always on the part of the Checka-shum, as he can order such a quantity of provisions, that not only the stranger, but also his whole household will be supported for many days. Besides, he always expects a present from the stranger.

Having travelled for three years almost over the whole kingdom of Shoa, I must express my entire dissatisfaction with this custom. In the first place, it exposes you, in a great measure, to the beggaries of the Superior of the village, who will endeavour by

some means or other to obtain from you as large a present as he can; and, in the second place, the inhabitants, who have no share in the present, will become disaffected toward the stranger, who eats his bread at their expense. In my opinion, it would be better if his Majesty ordered his Governors to assist a stranger only in providing his own wants at the usual rate of the country, because there is no advantage for the traveller, as he must give presents which exceed the value of what the villagers have given him.

The Checka-shum holds his situation for one year only. He pays no tribute during that time; but collects only the tribute of his village. In like manner, he is exempted from contributing in the second year of his rest, as it is called; but in the third year he must pay like all other villagers. The inhabitants give him a dinner on every great festival, besides which he receives his share on all occasions of great display and entertainments. He orders the people to plough, build, gather the harvest, &c. He pays twenty pieces of rock-salt (equal to one dollar in Shoa) to the Governor who appoints him at the request and choice of the villagers.

The village of Logheita—the whole district around has the same name—has been so called from Logo, a former Chief of the Gallas, who had been in the possession of this fertile district, till Asfa-Woossen, grandfather of the present King, had conquered and settled it. Sahela Selassieh has granted the revenues

of this village to the Alaca Amda-Tzion, who is the superior of the convent at Meedak (not far from Ankobar to the south-west), and who instructed and guarded one of the royal princes.

In the neighbourhood of the west of the village of Logheita is a monastery, consecrated to one of the most celebrated Abyssinian Saints, St. Abbo, whose anniversary will be to-morrow. This cloister was established when the district was still in the hands of the Gallas, of whom many were converted to Christianity by the friars of the convent; but this conversion was of a very superficial nature. The Gallas were circumcised, baptized, obliged to fast, and to wear a string of silk around their necks in sign of separation from Mahomedans and Pagans.

March 13, 1842—Before starting I had a conversation with the people, who assembled around my tent immediately after day-break, on the principal topics of the Holy Scriptures. I also distributed a few copies of the Amharic and Æthiopic New Testament to the priests of the village, and to the monks of St. Abbo. About seven o'clock we left Logheita in the direction NNE. I could not refrain from looking back once more on the fertile district of Logheita, this being a Bala-Masĕno; i. e. a country which can be watered by channels which the inhabitants have made in their fields to water them during the dry season. Irrigation is not uncommon in Abyssinia. They

of course increase the value of the land with its proprietor.

About eight o'clock we travelled through the district Hoolat-Dech (two doors), which name alludes to the two gates or principal ways which you can take in going to Zalla-Dengai and the provinces beyond. The district of Hoolat-Dech is very rocky and hilly. On the left of our road was Negarit-Bar, a small lake at the foot of hills. The name of the lake is taken from the Amharic "Negarit," which signifies a drum, as the Shoans superstitiously believe that evil spirits have been heard beating a drum in this lake. A priest of a neighbouring village, who accompanied me for a considerable distance on the road, led the conversation to this subject. He asserted that lakes are the general assembling places of evil spirits. I said, that he was not right according to the Scriptures in placing evil spirits in lakes, as hell fire was stated as the place of devils and all sinful creatures. Their residence, I said, in lakes on earth would afford them a considerable degree of ease and rest from the torments which God in His justice had sent upon them on account of their transgressions—that Mark v. 13, on which passage his opinion was founded, had a particular purpose, from which we are not entitled to draw the conclusion that unclean spirits reside in lakes—that unclean spirits, according to the Scriptures, have only two places of residence; namely, in hell fire, and in the human heart; and therefore, instead of searching after the evil

spirits in lakes, we should do better if we inquired after their residence in the very centre of our thoughts, words, and deeds—and that it would be better if we were to draw near our Saviour in humble prayer and faith, and beg Him to cast out the unclean spirits of our lusts and worldly desires, lest they should lead us to that hell fire which burns from all eternity. Finally, I admonished the ignorant priest to read the pure Word of God contained in the Old and New Testament, to imprint it on his mind in prayer and faith, and then to teach it to his countrymen.

About nine o'clock we crossed the river Goodo-Berat, which rises in the famous range of mountains which I have before mentioned. It runs to the river Adabui in the west, to which river forty-four rivulets are said to pay their tribute of water. But this is evidently an imitation of the number of the forty-four Churches of Gondar. In the same manner the Shoans say, that in proceeding from the coast of Massowah forty-four rivers must be crossed before you reach Shoa. If we count every rivulet, I should think that this account would come short of the number of rivers. The river Goodo-Berat has its name from a powerful Galla Chieftain, who, in connexion with Amdich, Merkurri, Woldab, and other less influential Chiefs, had taken possession of the countries around, after Gragne had desolated this territory.

On enquiring about what the people knew of the origin of the Gallas, I learned that three sons of a

man, whose name they could not tell me, had given rise to all the Galla tribes around Shoa. One of these sons, Karaioo, took possession of the country in the east of the before mentioned range of mountains; and also possessed himself of Tarmabar, a principal peak of this mountain range. Hence the descendants of Karaioo, who were then divided into several other tribes, possessed all the countries in the east and north-east of Ankobar as far as the territories of the Adels, or Danakils. They consequently possessed the lower countries, which are comprised under the general name of Argobba, in the east of Efat. It is a fact, that to this day a tribe called Karaioo, still exists in the south-east of Ankobar. Another son, called Toolom, went over the range and possessed himself of all the countries in the west to the river Hawash in the south, and to the Nile in the west. The third son, called Wollo, conquered the countries in the north of Shoa, and became the general Chief of the seven houses of the Wollo Gallas, of whom I shall speak in the course of my journal.

About twelve o'clock we passed through the district called Beshkatie; i. e. It disgusts me. The origin of this strange name is stated as follows:—A Governor, called Tofich, brought such an abundance of honey as tribute to the King Asfa-Woossen, grandfather of Sahela Selassieh, that the King exclaimed, "The abundance of honey which that district produces disgusts me," or more verbally, "stinks before me."

The road of Beshkatie led us to the district of Rodas, which received its name from one of the eight sons of Ali, a Mahomedan, who took possession of the country around at the time of Gragne, in whose interest it was to introduce people of his religion into the country. When Ali died, his eight sons, of whom Rodas, Sadekas, and Jonas, particularly distinguished themselves, possessed the district till they were all killed by the intruding Gallas, who availed themselves of the desolation which Gragne had caused in Abyssinia; a circumstance which reminds us of Joel i. 4. *That which the palmer worm hath left, hath the locust eaten, &c.*

Our road then led us to Maskalie Ghedām which means, "My cross is a convent." Though the monastery was close to the way side, yet I had no time to halt and take leave of Alaca Woldab, who has been a friend of mine for some time. However, I sent him a copy of the Æthiopic New Testament, for which he had expressed a desire whenever he had seen me at Ankobar. He is one of those Ecclesiastics who use the Amharic Bible in teaching their pupils. The reason why I could not halt was, because I had no time to lose, as I wished before evening to reach Zalla-Dengai, where the Queen-Dowager resides. A traveller in Abyssinia must always bear in mind, that he must arrive in due time at the Governors with whom he intends to pass the night, in order that the requisite preparations may be made before night fall. An

error of this kind is always blamed by the people, and it puts the traveller, as well as his host, to great inconveniences, as the villagers not being aware in due time of the arrival of a stranger, are therefore unprepared. In general, the Abyssinians have a dislike against all night-work, as they go early to bed, in order to get up before or at day-break.

The nearer we approached Zalla-Dengai, the more the large and plain province of Mans was presented to our view. The people of Mans, of whom I shall speak more fully afterward, have the character of being brave, daring, and ignorant—a character which seems to me to have been given them with some reason, as I shall state hereafter. They are principally engaged in breeding sheep, the colour of which is very dark; a circumstance which shows that the province of Mans must be high land, as the black hair protects the sheep better against the cold. The Mansians use this black wool for weaving cloth, which they call Sekdat; and it must be remarked, that this kind of dress at once distinguishes a Mansian from the other Shoans, who wear clothes woven of cotton, which is cultivated in large quantities in the lower countries, and which is generally of a good and silky quality.

Upon inquiring after the boundaries and extent of Mans, I had the satisfaction of being led to a result which I could never obtain before, although I had for the last three years inquired on every opportunity about

the geographical division of the different provinces of the kingdom of Shoa. It may therefore be imagined how much I was delighted with obtaining information on a subject which had puzzled me for several years, and which is so important in sketching a correct map of the country. I will state what I have learned from good authority.

1. The most southern province of Shoa, inhabited chiefly by Christians, is the province of Menchar. Its northern boundary is the river Kassam, and its southern frontier is Mount Bokan. Menchar is on the way to the Hawash in the south, and to the countries of Gurague, Cambat, and Sentshiro.

2. The province of Bulga (Bulga and Menchar together were formerly called Fatagar) is bordered, on the south, by the river Kassam; and on the north by the river Kabani, which runs to the Adel country toward the Hawash.

3. The province of Efat begins with the northern banks of the river Kabani, and extends as far as the river Robi, which rises in the Tarmabar range of mountains, and runs to the Adel country.

4. In the north of the river Robi begins the province of Ghedem, which is bounded by the province of Efrata in the north. Efrata is bordered on the north by the river Berkona, which separates the Shoan dominions from those of the Mahomedan ruler of Worra Kallo and Argobba. It must be remarked, that this is another Argobba, not belonging to the King of

Shoa. The name "Argobba" is given by the Adels to all the lower countries where cotton is cultivated. Thus you hear of an Argobba belonging to Sahela Selassieh, and another belonging to the ruler of Worra Kallo. It must also be remarked, that the Adels generally call the King of Shoa only King of Efat, as this province is bounded by their own country; while the people of Northern Abyssinia call him the King of Shoa, this being nearer to them. In like manner, the Gallas in the south always call him the King of Efat, as the Shoan power undertook its first military operations against the southern tribes by starting from Efat; and as in fact most of the Shoan forces which fight against the Gallas are composed of Efatian soldiers. These remarks will preserve the Geographer from confounding what is so clear, if he has compared the different reports of the natives of the country, and the countries around.

5. The province of Tegulet has its boundary from the river Berēsa, near Debra Berhan, and from the river Tchatcha, near Angollala, and extends to the river Mofer in the north. This province forms the principal part of Shoa, and is situated exactly in the centre of the whole Shoan kingdom.

6. The province of Mans begins with the river Mofer in the north of Tegulet, and extends as far as the river Katchenee in the north.

7. With the Katchenee river begins the province of Gēshē, which is bounded in the north by the river

Woait, which separates the Shoan dominions in the north-west from the different Wollo Galla tribes.

8. Between Shoa Meda and the river Jamma in the south-west is the province of Morat; and between the rivers Jamma and Wonshit is the province of Morabietie in the north-west.

9. Shoa Meda is a plain or level country of considerable extent; but it is possessed by tributary pagan Gallas, many villages of whom however have been lately converted to Christianity by the orders of the King of Shoa, who commanded them to be circumcised, to be baptized, to fast, to wear a string of silk around the neck, and not to eat with Mahomedans or Pagans.

All the country from Shoa to the Hawash in the south is inhabited by Pagan Gallas, of whom I have given a description in my former journals. They are all subjected to the sway of Shoa. The Mahomedans, who are under the Government of Shoa, reside in the eastern parts of the kingdom, in Argobba, toward the Adel country.

After four o'clock we arrived at Zalla-Dengai, where Zenama-Work, the mother of Sahela Selassieh, resides. Before we reached the place, I saw on the road a hill, on which I was told that the present King was educated and guarded by the Alaca Woldab, who is not to be confounded with the same name mentioned before. It is a pretty little square hill, on which his royal highness had a beautiful view of the country around,

and on which many ideas and future schemes may have been raised and planned in his mind.

On arriving at the foot of the hill on which the houses of Zenama-Work, the Queen-Dowager, are built, we were stopt a few minutes and asked who we were, and from whence we had come. Having given a satisfactory answer to these questions, we were permitted to walk up the hill, when the gates of the outer wall were immediately opened. Having reached the outside of the court-yard, I was ordered by the Dech-agafari—the introducer through the gates—to sit down on a red skin which had been spread out before me. A messenger was then dispatched with my compliments to the royal lady, who as soon as she heard of my arrival, sent word that she would be glad to see the man of whom she had heard much for several years; but that, as it was already late, she could not see me then, but would call me to-morrow morning. I was then conducted to a house, which I was to occupy during my stay at Zalla-Dengai. But I preferred to pitch my tent for many reasons. Two large pitchers of hydromel, two jars of beer, a sheep, fowls, eggs, bread, a jar of honey, and many other things were then presented in such an abundance, that I was obliged to send back the greater part of them, lest my people should commit any excess in enjoying the hospitality of our hostess. Servants were also sent and ordered to attend and provide me with whatever I should require.

March 14, 1842—Having expressed my wish to depart

early, I was called by the Queen-Dowager to see her, and at the same time to bid her farewell. I wore my European dress and the silver sword which her royal son had given me with the request to wear it on all occasions of state. I was introduced through four or five gates, till the Dech-agafari at last conducted me to a small but nice looking room, in which the old lady was sitting on a bedstead covered with a carpet of different colours. A great number of female servants, mostly slave girls, stood on the left and right of the lady; while her male servants, priests, and counsellors, stood at some distance from her. The attendants of both sexes were well dressed; and when I entered they talked with their mistress in a familiar and easy manner. The lady wore a large white Abyssinian dress, with very few other marks of distinction. Though about sixty years of age, she still appeared young and lively; and although she is, except her royal son, the most influential person in the kingdom, and governs nearly the half of Shoa in a very independent manner, yet she shows less of the stiffness observable in other Abyssinian ladies of a much inferior rank. She appears to be a person of high attainments, in the Abyssinian manner, and quite qualified for the situation which she holds in the Shoan affairs, and seems to deserve the attachment and respect which her subjects as well as her royal son himself pay to her.

Having paid my respects to her, I presented her with a few presents, consisting of a coloured shawl, a pair

of English scissors, a looking-glass, and a copy of the Æthiopic New Testament and Amharic Old Testament. She was extremely grateful, and several times repeated, "May God reward you!" She was particularly pleased with the Holy Scriptures; and although the other things attracted her attention, yet the Word of God seemed to afford her the greatest satisfaction. I had heard at Ankobar that she had bought many of the books which I had given the people, and that she had distributed them to her priests. From what I have seen, this report may be quite correct. She had several times intended to enter a nunnery, partly from religious motives, and partly from weariness of her temporal business. May she find, under the Divine assistance, in the Word of God, the true way to her eternal welfare and happiness!

Having accepted my little presents, she expressed her satisfaction at having become acquainted with the man of whom she had heard much for the last three years. She then asked why I was leaving the country; whether I should return to Shoa; and whether those gentlemen, who had lately brought such valuable presents to her son, belonged to my nation. She also asked, by what means my countrymen had advanced so far in manufacturing the most wonderful things. I replied, that God had said in His Word, *Them that honour me I will honour;* and that if we like His holy Word, He will not only give us spiritual and eternal blessings for our souls, but will also give us wisdom and

understanding in temporal affairs, according to the promise of our Saviour, Matt. vi. 33.

She then resumed the matter of the presents which Her Majesty had sent to the King of Shoa. She exclaimed more than once: "What astonishing things have we seen in the time of Sahela Selassieh! Formerly, we only heard of these things and of your White people; but now we have seen with our eyes and believe what we were told." I said, that they would see still more astonishing things if Sahela Selassieh, following the example of the enlightened Sovereigns of the White people, would go on in improving the moral and temporal condition of his subjects.

Having already laid claim too long to the time of the royal lady, I thought it proper to discontinue the conversation. Thanking her for the attention and hospitality with which I had been honoured since my arrival, I left the room, when she wished me a happy journey, and promised to send one of her servants with me, to introduce me to Ayto Habta Michael, the Governor of Geshe, on the northern frontier of Shoa. I had now been in the zenith of honour, happiness, and external abundance; but on leaving Zalla-Dengai I had to contend with many difficulties and dangers, as will be seen in the course of my journey.

The origin of the name Zalla-Dengai is reported in the following manner.—Formerly there was a large stone on the top of the hill where Zenama-Work resides. Bad people were sitting one day on the stone, engaged in

telling lies, and in contriving tricks against their fellow-creatures; when, on a sudden, the stone moved and rolled down into the deep torrent, which runs in the east of Zalla-Dengai toward the river Mofer. The people were killed; and that others should take their example for a warning, the place was called Zalla-Dengai, which means verbally "the jumping stone." My former way of writing Selat Dengai would imply the meaning "sharp stone," and must therefore be corrected.

I felt an intense coldness at Zalla-Dengai, and the lady several times asked me whether it was so cold in my country. The whole establishment of Zenama-Work is arranged according to the model of the King, only on a smaller scale. Her house is surrounded with several walls, and you have to walk through many gates. In the centre is a court-yard, which however is not equal in extent to that at Ankobar. In the eastern front of this court-yard is a place of eminence, where the lady gives judgment to her subjects, as Sahela Selassieh does at Ankobar. Another large room has been selected as the dining-room for her governors and soldiers. The superiority of her son consists in the following.—Each subject of Zenama-Work can apply to the King for justice, if her decision does not give satisfaction. She appoints her own governors; but always with the ratification or approbation of his Majesty. She never undertakes an expedition; but she is bound to send a contingent to the royal army. She must always keep her son in good humour, by sending presents from time

to time, particularly of such articles as please him; in return for which he sends her other pleasing things. Zenama-Work has great influence with her son, and she has sometimes ventured either to dissuade him from an undertaking, or to counteract his schemes, without having been resented by the despotic Monarch. She often intercedes with him for persons who have been disgraced by his Majesty, who esteems her so much, that he frequently swears by her name; and when he appears before her, he takes off his cloth to the loins, just as his subjects do when they appear in his presence.

His Majesty is well aware of the great advantages afforded to him by the female government and influence of his mother. She is a native of the province of Mans, and is the daughter of one of the former independent rulers of that country. On this account, the Mansians are more attached to her than to the King himself, whom they scarcely know and acknowledge. The Mansians being an obstinate set of people, would cause many disturbances to his Majesty, if he could not govern them through his mother. Besides, he finds it convenient to throw every thing on his mother, who sometimes dissuades or encourages him either to leave off an undertaking, or to execute a scheme. Furthermore, it is peculiar to the Abyssinian character to act through a mediator or intercessor. The greater the power and rank of the person is, the greater his mediator must be. I have frequently heard in Shoa, that the people compared Zenama-

Work, the Queen-Dowager, with the Holy Virgin, who is on the same terms with Christ, her son, on which Zenama-Work is with her son, Sahela Selassieh.

The village of Zalla-Dengai is not very large, and probably contains only the third part of the houses and inhabitants of Ankobar. The hill presents an extensive and pretty view of the countries around, which are well cultivated, particularly with barley; but the north and east of Zalla-Dengai presents a rocky and fertile appearance for several miles.

Having returned from my visit to Zenama-Work, I distributed a few copies of Amharic and Æthiopic Scriptures, and about eight o'clock A.M. we left Zalla-Dengai. We descended considerably for about half an hour, leaving to our left Koorra-Gadel, which is an extremely steep hill. I was told that Sahela Selassieh had been instructed there for some time in the church of the Holy Trinity, which is built on the top; and hence his Majesty has taken the habit of swearing by the Church of the Holy Trinity in Koorra-Gadel. If he has once sworn by that place, no alteration of the royal mind can be expected in whatever matter it may be. To the east we had the hill and district of Wodera, the produce of which is divided between the King and his mother, she taking the wood, which is very rare around Zalla-Dengai, and the King claiming the grass places for his cattle. Wodera and the country around was formerly in the hands of three Galla Chieftains; viz.

Hamtē, Berrē, and Hoolosffē, until the Efatian Kings Ymmaha-Yasoos and Asfa-Woossen turned them out of their possessions. Hamtē displayed such bravery in war, that Asfa-Woosen himself respected him.

About ten o'clock we crossed the river Mofer on its junction with a torrent called Kaskāsh, which rises at the foot of Wof-Washa. The latter is the name of a part of the range of mountains which I have several times mentioned. The water of the river Mofer comes from Gooasa, which is a part of the Tarmabar range. The river Mofer runs in a westerly direction, and joins the river Jamma, which falls into the Adabai, and this into the Nile. The Mofer separates the provinces of Tegulet and Mans, as above stated. It is about twenty-five feet in breadth at the place where I crossed it. Its banks are extremely steep, according to the general nature of the Abyssinian rivers and rivulets. It carries water to the Jamma during the whole year, and receives many tributary rivulets.

Having crossed the Mofer, we had to ascend for a considerable time. The ascent was so steep and rocky, that we were compelled to unload our animals, and the men carried the baggage on their shoulders for some distance. Having reached the top, we saw before us an immense plain, intersected only by small hills. We had a beautiful view of the countries which we had traversed the preceding days. But we found the Mansian climate very cold; and the wind also blew strongly from the east. Our general direction was south-south-west,

sometimes entirely north. The cold climate of Mans renders the black cloth made of wool indispensably necessary.

Mans is the largest province of the Shoan dominions; but the Mansians endeavour by all means to keep up their independence of old. They pay, however, great respect to the Queen-Dowager, who considers their country her hereditary government. The Mansians pay very little tribute to the Shoan crown. I was told that ten families only pay the tribute of one sheep in the course of a year. The principal tribute which is required from Mans, consists in providing Sekdat, or black cloth, which I have mentioned before, for the royal wants. His Majesty uses this black stuff for his tents, or for charity to poor people.

Mans was entirely independent of Shoa at the time of Ghera, who governed Mans, when Negassi, the first Shoan King, made himself independent of the Government of Gondar. The son of Ghēra was Kedāmi, who had a son called Hiskias. He had a son called Golē, who was engaged in war with Abiē, the King of Efat. Golē was defeated, and Mans became connected with the kingdom of Shoa. The daughter of Golē was Wolansa, the mother of Zenama-Work, who is the mother of the present King of Shoa. Hence the attachment which the Mansians entertain toward the Queen Dowager.

The province of Mans is divided into three parts: Mamma, Lālo, and Ghera. Each part has its own

Governor; but I shall speak of this hereafter. At present I will only mention the genealogies of those rulers who formerly possessed independent provinces and governments, until they were united to the Shoan Sovereignty.

1. Demetrios was the ruler of the province of Morabietie. He was succeeded by his son Woldoo, whose son was Dechen. At the time of Dechen the province of Morabietie was united to Shoa. The daughter of Dechen is Besābesh, the present head-wife or queen.

2. Masāmer governed the province of Morat. He was succeeded by his son Esaias, whose son was Abisa. The son of Abisa was Tzeddoo, whose son was Hailoo. At his time Morat was conquered by Asfa-Woossen. Sahela Selassieh has left the issue of these little kings in the possession of their paternal and hereditary government. He was content with their acknowledgment of his royal superiority, and with an annual tribute; but his Majesty has lately abrogated this hereditary system in Morat in consequence of a fault which Ayto Shunkor, a descendant of the old family, had committed against him. Most probably the judicious monarch only waits for an opportunity of doing away with all hereditary governments in his kingdom.

3. The hereditary Galla Governors in Shoa Meda are: Ero; Tooloo, his son; and Wodach, at present Ayto Organon, who is in great favour with his Majesty. He turned a Christian a few years ago, the King himself

being his godfather, as is usual when influential Gallas adopt Christianity.

4. In the province of Geshe ruled the descendants of Ausabie.

5. In Gheddem ruled the issue of Yelala and Boroo; in Anzokia, the children of Samie; and in Efrata the children of Waldo Guebru. Only in the province of Boolga no lineal succession was kept up, nor had his Majesty any regard for the issue of former influential families in his appointing the Governors of Bulga. It is considered as the country which the Efatian Kings have taken with their shield or military forces.

The Mansians have the character of being brave, quarrelsome, inhospitable, ignorant, and haughty. This character is pretty correct and true.

With regard to their bravery, I cannot judge from my own experience; but I am told, that, when Ayto Medoko, a very brave Efatian Governor, had raised a rebellion against his Majesty about five years ago, and the King was in great distress, he sent a message to the Mansians, saying,—"My brothers, my relations, come and help me," the Mansians appeared in great numbers and decided the royal victory over the rebel. But this was the first time that they went on an expedition with the King. Those who go annually to war with his Majesty are merely volunteers, and are not numerous.

Concerning the quarrelsomeness of the Mansians, it must be stated, that as no strong royal hand is able to

govern them, every trifle causes them to be at variance with each other. A little affront, or a small matter that happens on account of the boundaries of their fields, raises such animosities between them, that they draw their swords and kill one another. These continual contests and their self-interestedness, prevent them from living together in one village. Each individual, or several families being the issue of a great man, build their houses, wherever they find convenient for the sake of their property, or for the purpose of more easily watching their fields. On this account therefore you do not see large villages in Mans. They do not fight against a common and general enemy, but only against each other; and therefore they say, "We will not fight against the Gallas, who do us no harm; but we fight among ourselves." On this account they refuse to go on the King's annual expeditions against the southern Gallas. It has frequently happened, that they have killed their own governors, or that they have imprisoned or insulted them, if they ventured to restrain their independence and spirit of liberty. His Majesty cares little for this, as he dare not venture to increase their dissatisfaction with him. Occasionally he burns the houses of the most obstinate people; but this will not always answer. In short, his power and influence in that part of his dominions is very limited and loose. The Mansians openly declare, "We know little about Sahela Selassieh." Nobody would venture to say so in Efat. His Majesty well aware of his

little influence in Mans, endeavours to cover his weakness, by saying that he does not require much from the Mansians, as they are his relations, his mother being a Mansian, as we have seen above.

With respect to the inhospitability of the Mansians, I can judge from my own experience. Although I had a man from the King, and another from Zenama-Work with me; and although I offered money and payment, yet the pettiest Governor of a hamlet would not allow me to pass the night in his house, nor provide me with what I wanted. He knew that I had royal messengers with me; but he would not listen to them, when they requested provisions in the name of the King and Zenama-Work.

The Mansians are very ignorant, and on this account have become a proverb on the market-place of Bollo-Workie. The Gallas say: "Mansiē our Gashiē;" that is to say, the Mansian is a blind buyer; he does not look whether the salt-piece is good or bad; whether the bullock which he purchases is useful and good for him or not. It must be observed, that they have no important market-place in their own province, as their unprincipled life would raise bloody quarrels on such opportunities; and therefore they must go to the markets of Bollo-Workie and Geshe. The learned Mansians are chiefly engaged in using witchcraft, and are therefore feared wherever they go. They pretend to be able to charm spirits from the water. They say that the Alaca of the evil spirits is in the lake Alobār, which is in Mans.

These and many other things show that the Mansians must be an ignorant people; and that the other Shoans, who call them cows and donkeys on account of their ignorance, are nearly right, if they themselves would only be better and superior in knowledge and morality.

About three o'clock we crossed the river Goormengne, which runs to the Adabai in the west; and about half-past three we passed the river Sanafil-asfach. The meaning of this strange name, which only the Mansians could give, is verbally—He caused the breeches to be destroyed.

The soil of Mans is chiefly black, and principally produces barley, wheat, peas, hog's beans, &c. Sheep are in abundance, and can be bought for two or three pieces of salt. Cotton and pepper cannot be cultivated in Mans, being too high and cold a country. When the eastern winds blow over the country, it is so cold that you can scarcely believe that you are in the interior of Africa. Notwithstanding this cold climate, the features of the Mansians are of a pretty dark, yea, black colour. In fact, every thing of theirs is black, as their soil, clothes, sheep, cattle, and, above all, their quarrelsome mind. They have a great aversion to the white clothes of cotton, of which the other Shoans are so fond. They use white clothes only as a covering at night, or on occasions of state. When a Mansian dies, his white clothes are claimed by the priests, who consider themselves the legitimate heirs in this respect. As wood in Mans is very rare, they build their houses

of stones, at least the walls. The interior construction of their houses does not look so bad as one would suppose from the outside appearance of the building. The outward shape of their houses is circular, like that of the houses of the other Shoans.

After four o'clock I pitched my tent in a hamlet, called Wokan, in the court-yard of a petty Governor, of whom I have made mention above. As I found the people so ill disposed toward travellers, I ordered my servants to stand sentry by turns during the night. But, above all, I bowed my knees before the almighty Shepherd of Israel, who never sleeps nor slumbers, and implored His assistance, protection, and blessing upon my journey.

March 15, 1842—The priest of our host came after day-break to beg from me a copy of the Æthiopic New Testament, which I gave him. He had yesterday spoken to the Governor in our favour, and had provided us with a few provisions. I also presented to him a copy of the Heidelberg Catechism in Amharic. As he could not at first understand what sort of book this was, I availed myself of the delay of our departure—caused by the intense coldness—to give him verbal explanations. In a short time many people were assembled around us.

We left Wokan after seven o'clock, and about half-past seven crossed the river Retmat, which is about twelve feet in breadth. It has steep banks, and our animals could only cross it with difficulty. Its source

is in the Gooasa range of mountains in the east. It had very little water at the present dry season. This river separates the district of Mamma from that of Lalo, on which we had now entered. The western boundary of the district Mamma is the river Adabai, and the eastern frontier is Kaot. The present Governor of Mamma is Ayto Gadeloo, to whom the King has married one of his numerous daughters. The district of Lalo is bounded in the north by the river Aftanat, in the west by the province of Morabietie, and on the east by Gheddem. It is divided into Lalo and Igam. The people of both districts are in perpetual feuds with each other; and last year in an engagement about thirty men were killed on both sides. Lalo is not so plain as the district of Mamma, which we traversed yesterday. Money in coin is but little known in Mans, as the Mansians say, "We do not heap up dollars as the Efatians do: we heap up salt-pieces and ploughs, which we bury." The more a man has of buried plough-shares, the richer he appears in the eyes of his countrymen. The Mansians seldom appear with spears on the road, instead of which they use big sticks on their journey; and with these they beat on soundly, when they dispute on the road.

About nine o'clock we crossed the river Igam, which had however but little water at this season. I was struck at observing all the houses built at the foot of steep hills, surrounding the hamlets like natural walls. The reason of this must be the coldness of the climate

and their perpetual feuds. Behind these fortifications of hills they can defend themselves; and besides, they are secured against the blowing of cold and violent winds.

About ten o'clock we crossed the river Aftanat, to the bed of which we had to descend about a thousand feet. The breadth of the river was about fifteen feet. It carries down to the west a larger quantity of water than the river Igam mentioned above. Having crossed the Aftanat I saw, for the first time, the large sheep, the skin of which is called Lovisa, and much valued by the Abyssinians. It was grazing in the field with other sheep. Its black hair was so long that it almost touched the ground. This kind of sheep wants a cold climate, and will never live in lower and warmer regions. Its skin is sold for fifteen or twenty pieces of salt, as it is seldom found, and much demanded by warriors. I shall speak about this sheep at large, when describing the country of the Wollo Gallas.

About eleven o'clock we saw, on the west of our route, down into a large and deep basin, in which the rivers Igam and Aftanat and several others join and form one river, known under the general name of Ghirid, which joins the river Jamma, near the village Kum Dengai in Shoa Meda. The Mansians take refuge to this basin when they are attacked by a prevailing enemy, who cannot persecute them so far, as there is only one steep descent, which they can easily defend against an enemy.

About twelve o'clock we passed the river Hoolladeha,

and half an hour afterward the river Ghedambo, which forms the boundary between the district of Lālo and Ghēra. The country from the river Ghedambo to Agancha belongs hereditarily to the Queen-Dowager. Agancha is a small district in the larger district of Ghera, which belongs at the same time to Sahela Selassieh, first, on account of his mother Zenama-Work; and, secondly, on account of his forefather Negassi, the first Shoan King, whose residence was in Agancha, from which he went conquering to Tarmabar and further to the south-east of Efat, to Aramba and Ankobar.

Having crossed the river Ghedambo, we had a good road and the same black soil as yesterday. Our general direction was from north-west-west to north-north-east. About one o'clock we crossed the river Agancha, from which the district around has its name. It is a tributary river to the Ghirid, and rises in the mountain range which pours out its water over the whole west of Shoa.

Many people followed my little caravan to find protection, as they said, in my company on their road to Gondar. The greater part of them were going to Gondar to receive holy orders from the new Abuna, who, I understood, daily ordains about a thousand people. The candidates are obliged to be able to read the Æthiopic Gospel, and to sing from the book of Yared; and then the Abuna lays his hands on them. For this they must pay him one or two pieces of salt. But it must be remarked, that nobody can receive

priests' orders, until his beard has begun to grow, which is considered a sign that the candidate is between eighteen or twenty-four years of age, as the Abyssinians seldom know their age. But the orders for deaconship will be given at any time. I saw bands of boys, being six or eight years of age.

About two o'clock we crossed the river Shai, which, I was told, goes through the famous lake Alobar, in the west of Mans. Having left this lake, the river is called Shimmas, and joins the river Jamma, which I have frequently mentioned. The lake, I am told, is very large, being about a day's journey in circumference. It was formerly all land, until the Virgin Mary destroyed it like Sodom and Gomorrah. The tradition is, that the Virgin Mary appeared one day in the house of a rich and wealthy man, who lived in one of the villages built on the spot where there is now a lake. Mary, addressing the house-wife of the rich man, said, "Give me some grain: I will grind flour for wages." The lady of the house complied with Mary's request, and gave her some grain; but this, in a miraculous manner, instantly became meal. The Virgin then wanted her wages; but the rich man refused, saying, that she had not ground the meal. Mary brought the matter before the judges of the country; but these decided in favour of the rich man. At last the Virgin applied to the shepherds of the place, who yielded the question to her, by saying, that as she was the author and beginner of grinding, she could claim her wages

by right. The Virgin, pleased with this decision, made the regulation that shepherds should annually, on the festival of Debra-Tabor, and of her anniversary, receive from their countrymen large quantities of Dabo—large cakes of white Abyssinian bread—as they had done her justice. But at the same time she destroyed the villages, changing them into a lake like Sodom and Gomorrah, which lake is called Alobar, and is, in the opinion of the Shoans, the dwelling place of all evil spirits, particularly of their Alaca. Therefore, a Shoan, who wants to lay claim for having obtained a considerable degree of magical knowledge and practice, must have gone to school with the Alaca of the spirits in lake Alobar in the province of Mans. But the fact is, that such a cunning scholar swims several times in different directions through the lake, as far inwards as his strength will allow him, and with this his lessons are terminated. Henceforth he has abundance of customers, who will pay any price for his talismanic writings or prayers. This impostor is called sometimes by persons from a considerable distance in the country, who put confidence in his charms. And what does he do? He asks every-body at some distance from the place, where he is to go; about the character, features, situation, relations and connections of the person who has called him. Of course he then appears well informed of the circumstances of the person who wishes to consult him. This deceived person is astonished at the wisdom which the impostor displays regarding things which only the

Alaca of lake Alobar can have communicated to the magician, who then receives bullocks, mules, sheep, salt pieces, dollars, clothes, &c., in acknowledgment of the power of divination, with which he has been endowed by the great lord of Alobar.

About four o'clock we crossed the river Ghidaot. The country around appears to be volcanic, the hills being quite bare, and large pieces of rocks have been thrown down and scattered over the country. The people pointed out a steep hill, on the foot of which a Tzabăle was said to exist. Tzabăle means such springs, the water of which has been blessed by an Abyssinian saint, and will therefore cure all sorts of diseases, even those which human skill is unable to heal. The Tzabăle near the river Ghidaot, is ascribed to the blessing of the Saint Guebra Manfos Kedos, at whose anniversary this spring is considered as gifted with a particular sanative power. The priests prevent the people from using the water at any other time, except at the anniversary of Guebra Manfos Kedos. It cannot be questioned that there are some mineral waters in Shoa, which have, in some cases, produced a very extraordinary effect; but notwithstanding they must be governed by the same physical laws which we find in the mineral wells of all other countries.

On the banks of the river Ghidaot I saw, for the first time, that kind of yellow thorn, the root of which is used in manufacturing yellow cloth, which they call Woiba, and which is worn by monks and by

people who are in great distress. Instead of this root, they also use the bark of a tree, called Woiba. The root or bark is boiled in hot water, together with the thread, which is then exposed to the sun.

After five o'clock we arrived in the village of Amad-Washa, the name of which is taken from the soil, which resembles ashes. The Governor is under the special command of the Queen-Dowager; but notwithstanding he would not receive us at first. But some hard words made the man very smooth and civil. The first King of Efat is reported to have been born in Amad-Washa. Faris, the King of Gondar, who resided for some time at Dair, a stronghold in the neighbourhood of Amad-Washa, had a daughter of the name Sanbalt, who was married to a Governor, by whom she had a son called Negassi. This was the first Shoan King, who governed first the district of Agancha, of which Amad-Washa was the capital at that time. Faris returned to Gondar, while Negassi his grandchild, having made himself independent of him, prosecuted other schemes by taking from the Gallas the countries of Ajabar, Tarmabar, and the places around. His successors increased their dominions in the same way of conquest, by defeating and expelling the Gallas, and by uniting other Christian provinces, which were at that time almost independent of Gondar. Thus, if this account is correct, the descent of the Shoan Kings from the royal blood of the ancient line of the Abyssinian Kings is incontestable. Certain it is, that Sahela Selassieh considers

Agancha his hereditary portion on account of his ancestor Negassi.

March 16, 1842—Before starting, I distributed a few copies of the Amharic Scriptures among the priests of the village. They accepted them with many thanks, and made no objection against their being in Amharic. On a strict inquiry, I found that very few copies of our Amharic Bibles had reached these distant districts of the Shoan realm; and I determined to send a supply hither, on my return to Ankobar.

About seven o'clock we started from Amad-Washa, accompanied by the son of the Governor. He showed me, on the road, the Church of the Four Animals—Arrat Ensesa—an appellation which alludes, beyond all doubt, to the four animals of Ezekiel i. About nine o'clock we began to descend into a defile, amidst the greatest difficulties. On descending, we found a spring of very delicious water. When I approached to refresh myself, I was told that it was a Tzabale, or holy spring, which you can only enjoy on the Anniversary of the Saint who has blessed the water. I was also told, that, on this account, a large serpent watched in the inside of the spring, and bit all those who drank of the water at an improper time. I replied, that I did not care for any contrivances of the monks or priests in order to mislead the ignorant, and took a good draught of the water. I then asked the frightened bystanders why the serpent had not bit me. They had nothing more to say, than that the serpent would not bite good people.

The banks of this defile are so steep and high, that the natives would be able, by throwing stones upon the invaders, to check a whole army. I can now conceive why his Majesty has so little fear of any enemy approaching from the north of his territories. As this is the principal pass and entrance into the centre of Shoa, and as this defile is almost impassable, at least for any Abyssinian army in the present state of military system, the King has really nothing to fear so long as the Governor of Dair is attached to his interests.

Having descended about 3000 feet, we arrived at the bed of the river Katchenee, which separates the province of Mans from that of Geshe. This river rises near Aiamsa in the Annas mountains, in the north-east of Shoa. The Katchenee is afterward called Wonshit, which falls into the Jamma, that famous river so frequently mentioned. The whole bed of the Katchenee, from one bank to the other, is about eighty feet in breadth; but the real bed of the stream is only about twenty-five feet, the whole bed being only full during the rainy season. In this bed, I found the Thermometer, about mid-day, 90° Farenheit in the shade. The place where we crossed is frequently endangered by the Wollo Gallas, who being close on the opposite side of the river, follow its bed to this passage, where they plunder travellers, particularly in the evening. The Katchenee is joined below by the rivers Ketama and Woia, which come from the north

of Shoa. The junction takes places in the north-west of Dair, of which I shall speak presently.

The province of Geshe was formerly in the hands of an independent prince of the name of Ausabie, who was taken prisoner by Asfa-Woossen, the grandfather of Sahela Selassieh. A lady of the name of Wooshama was in favour with Ausabie. Asfa-Woossen knowing this, sent her valuable presents, in order that she might deliver over the prince treacherously. She called Ausabie to her, captured him, and sent him to Asfa-Woossen, who immediately took possession of his capital of Dair and his whole territory. Many strong places have thus fallen by means of female craft; and it must also be mentioned, that the Shoan power has increased by female assistance. To this day his Shoan Majesty marries the daughters of chiefs whom he wants to bring over to his side by means of family bonds. Lately he went so far as to solicit a marriage with one of the princesses of England; but of course this singular idea was objected to by Captain Harris, Her Majesty's Representative in Shoa.

About three o'clock we arrived at Dair, the seat of the Governor of the frontier. This Governor is ordered to be very particular in admitting strangers to the stronghold. We therefore had to wait some time before we were admitted to his presence. His house is built on the top of a hill, which forms a complete mass of rocks, the banks of which resemble perpendicular walls, several hundred feet in height. There

is only one way which leads to the top of the hill, and this is attended with great difficulties. They have water on this hill, and are able to plough a considerable extent of field. No Abyssinian force is able to conquer this stronghold.

A number of people going to Gondar were waiting for my arrival in Dair; but they were immediately ordered by the Governor to start, lest they might trouble me. They left their good clothes at Dair, and wore rags and sheep-skins over their bodies, being apprehensive of the Gallas, who plunder almost every one they see with a good dress. They were ordered to go through the territory of Abiē, a Wollo Galla Chieftain, with whom the King of Shoa has been at enmity for many years. Each individual must pay a piece of salt to this Chieftain as passage money. This is the reason why he allows the Shoan subjects to pass through his country, though he is at enmity with the King of Shoa. The road to Gondar through the territory of Abiē is much shorter; but people carrying valuable property can never take this route, nor will they be permitted by the King of Shoa to expose themselves to the plundering Gallas on this road. When talking with the King about my road, he told me that Abiē would plunder and perhaps kill me; and therefore he would send me through the territory of Adara Bille, the Chieftain of the tribe Lagga Ghora, with whom he was in friendship. The King, as well as myself, did

to know at that time, that this so-called friend of his Majesty would totally plunder me.

March 17, 1842—Having been requested by Habta Michael, the Governor of Dair, to rest a day or two with him before I left the Shoan territory, I complied with his kind wish. In the course of the day I made preparations for my journey through the Wollo country, arranging my baggage in an easier and better manner. In the morning I was visited by Alaca Bebille, who has been a friend of mine for some time, and who was now returning to his country, the island Debra-Gagood-gooād, in the lake Haik. He promised to take me to the lake if I wished to go there; but I declined, as my journey to Gondar would be delayed. I did not know then that Adara Bille would plunder me, and that necessity would compel me to visit this lake. In general I had not the least fear of being robbed, as I was strong enough to repel an attack of robbers who should venture to enter into an engagement with me in the open field. That Adara Bille would plunder me in his house by means of an artifice, how could I suppose this?

I called upon the Governor of Dair in the course of the day; but as he was hearing causes, I could not converse much with him. He again expressed his thanks for the Amharic and Æthiopic books which I had given him yesterday. I begged him to give me a man to introduce me to Adara Bille, the Chieftain of Lagga Ghora, as the servants of the King and Zenama-

Work wanted to return from Dair. He promised to give whatever I should request.

Whenever I went to the Governor's house on the top of the hill—my tent being pitched at the foot of it—I had great difficulty in finding my way through the numerous guardians of the stronghold. They have the strictest orders from the King to stand upon their guard with unrelenting punctuality. I understood from good authority that his Majesty bribes the watchmen, who are appointed by the King in a lineal succession of their families, to keep a sharp eye on all the proceedings of the Governor himself. The Governor therefore must be on the best terms with these watchmen, and he must overlook much rudeness which they commit toward strangers. A few years ago these watchmen successfully contrived to dismiss a Governor whom they disliked, by insinuating to his Majesty that the Governor intended to declare himself independent, and to join the party of his Majesty's enemies, in order to obtain his objects.

CHAPTER II.

DEPARTURE FROM DAIR—VILLAGE OF GOLTA—ENTER THE COUNTRY OF THE WOLLO GALLAS—THEIR CHARACTER—MOUNTAINS OF THE WOLLO COUNTRY—ARRIVE AT GATIRA—INTERVIEW WITH ADARA BILLE—FRIENDLY RECEPTION—LEAVE GATIRA—NOTICES OF BERROO LOOBO, THE CHIEF OF WORRA KALLO—ARRIVE AT NEGASSI DATCH—VISIT THE GOVERNOR, SIDI MUSIE—HIS SUSPICIOUS BEHAVIOUR—LEAVE NEGASSI DATCH, AND ENTER THE TERRITORY OF CHARSO—PERILOUS SITUATION—ARRIVE AT TANTA, THE CAPITAL OF WORRA HIMANO—KINDLY RECEIVED BY THE CHIEF, IMAN LIBAN—POPULATION OF TANTA—EXTENT OF THE TERRITORY OF IMAN LIBAN—DEPARTURE FROM TANTA, AND ARRIVE AT THE RIVER BASHILO—BERROO ALIGAS, GOVERNOR OF WADELA, ATTACKS THE TERRITORY OF IMAN LIBAN—MR. KRAPF IN CONSEQUENCE RELINQUISHES HIS INTENTION OF PROCEEDING TO GONDAR, AND RETREATS TOWARD GATIRA—REASONS FOR PREFERRING THE TADJURRA ROAD TO THAT OF MASSOWAH—MARKET OF TOTOLA—RETURN TO GATIRA—INTERVIEW WITH ADARA BILLE—HIS HYPOCRITICAL PROFESSIONS OF FRIENDSHIP—HIS TREACHEROUS AND COWARDLY TREATMENT OF MR. KRAPF, WHOM HE ROBS AND IMPRISONS—PROVIDENTIAL DELIVERANCE OF MR. KRAPF.

March 18, 1842—I LEFT Dair about eight o'clock with very peculiar feelings, as I was now on the frontier of Shoa, and a long and dangerous way was before me. Descending from Dair into the bed of the river Waiat, which separates the Wollo country from Shoa, I deeply sighed for the assistance of Him in whose hands are also a savage-like people. On reaching the

bed of the river we took an easterly direction, following the course of the river. The Shoans are particularly afraid of the place where we crossed, as the Wollo Gallas frequently descend from their mountains, and lurk in the high grass of the passage of the river. Only a fortnight ago there were fifteen men killed, when the Wollos came to an engagement with the Shoans at this spot.

We had scarcely crossed the river, when the Wollo Gallas set up a cry on their hills around, most probably believing that the Shoans had come to make an attack on their country. They must have observed our large party of men and animals. We had taken the greatest care to avoid the discharge of a gun, although there was game in abundance, particularly birds which I had never seen before in Shoa. We drove on our animals as quick as possible, in order to leave this dangerous spot behind us. We were fortunate enough to reach the district Mesarāser before the Wollos of Abiē had assembled in any number. About four o'clock p. m. we reached the village of Golta, where the petty Governor of Mesarāser resides. This district was conquered a few years ago by the brave Ayto Samma Negoos, then Governor of Geshe. The poor man is now in prison on account of his bravery. He killed in battle the son of Berroo Loobo, the ruler of Woora Kallo. His Majesty declared that he had not ordered his Governor to fight with Berroo Loobo, and put him into prison. The petty Governor of Mesarāser is under the

Governor of Dair. He received us well, providing us with every thing we wanted. As he was suffering from an inflammation of his eyes, he requested me to provide him with some medicine, which I readily gave him, applying an eye-wash of zinc.

March 19, 1842—The servants of the King and of Zenama-Work took leave of us at Golta. I entrusted them with letters to Capt. Harris and his Majesty, informing them how far I had advanced on my journey to Gondar. I started from Golta after seven o'clock. Our direction was north-north-east. After half an hour's walk we entirely left the Shoan territory, and entered the territory of the Wollo Gallas. The boundary of the Shoan territory is marked by a fence and ditch, which separates the Shoan dominions from the frontier of the Wollo Gallas. This ditch secures the steep road against a sudden attack. After we had passed this fence and ditch, we soon came to the first Wollo village, which is in the tribe of Lagga Ghora, the first Wollo tribe through which our road led us. This tribe is dependent on the Chieftain Adara Bille. The Governor of the village came out to see us. He offered us some refreshments, which we refused to accept, saying, that we were in a great hurry to reach Gatira, the capital of Adara Bille, before the evening. He than gave me, at my request, a servant to introduce me to his master Adara Bille. It is the duty of Adamie-Dima—the name of the Governor of the village—to receive strangers, and to conduct them either to Dair or to

Adara Bille, if they come from Shoa. In the west of our road was the river Shotalmat, which separates the tribe Lagga Ghora from that of Laggambo, which is governed by the Chief Amade. The first district of Adara Bille's territory, in which we had entered, is called Shanghiet. His whole territory is considerable, and Adara Bille himself has the name of a brave warrior.

Adara Bille is nominally dependent on Ras Ali, who claims the whole country of the Wollo Gallas. Adara was the name of his father, his own name being Bille; but it is customary to mention the name of the father and son together.—Adara Bille is commonly called Abba-Daghet. The meaning of this word is, "father of height." This name has reference to his favourite horse, which has the same name, as the horse carries the Chief victoriously over all heights. It is customary in Abyssinia, particularly among the Gallas, to call a Chieftain according to the name of his horse. After we had left the village of Adamie-Dima, we had a pretty plain road. Though there are very mountainous regions among the Wollo tribes, yet the general character of their country is plain and level. But it must be remarked, that the country of the Wollo Gallas is not so productive as that of the Pagan Gallas in the south of Shoa. The Wollo country is high land, and therefore the temperature is different from that of the southern tribes. These are richer in horses, cattle, and grain.

The Wollo Gallas are very bigoted and fanatic Mahomedans; but the Gallas in the south of Shoa are Pagans, and a better set of people. The Mahomedan religion has added a great deal to the depravity of the Wollo Gallas; their corruptions being great enough when they were still Pagans. A principal trait of their character is, outward friendliness and civility, with which they cover their inward artfulness. They themselves confess that a Wollo Galla is to be compared with a hyæna. Another trait of their character is, perfidiousness and rapacity. A Wollo Galla will seldom keep his word, and will be always most desirous of getting your property. Their connexion with Gondar, and Northern Abyssinia in general, has made them acquainted with many things unknown to the Southern Gallas; but the acquaintance of a savage with any valuable article will almost always lead him to possess himself of that article by any means. The Wollo Gallas, longing particularly for property, will seldom kill a stranger; while the Southern Gallas, being less fond of property, would kill you, if you had not been made the Mogāsa or favourite of a Chieftain.

The Wollo Gallas are much engaged in saying prayers and in blessing the country. They observe a custom which I have never seen with other Mahomedans. They assemble early in the morning, say their prayers, take coffee, and Tohād (sort of tea), and smoke tobacco. This ceremony is called Wodācha. It lasts on Wednesday and Friday till after midday. They believe

that they receive revelations from Allāh (God) on the Wodacha. On such occasions they particularly request from the Allāh that he will give them cows, clothes, and whatever they want; that their Chief may find gold and silver; and that he may daily become stronger. I once heard them praying in this manner.

On our way this afternoon we could see a great deal of the territory of Berroo Loobo, the ruler of Worra Kallo. His territory forms almost a triangle from south-west to north and north-east. — The highest mountains of the Wollo country are Sako, Korkorra, and Yoll. We had all these mountains on our left. There is perpetual hail on Sako; but no snow. The mountain is very high, and is seen from a great distance. Korkorra is not quite so high as Sako. Ras Ali encamped on Korkorra when he intended to conquer Shoa; but he was compelled to return, having been beaten by the Wollo Gallas, who fell upon his troops every where with their light cavalry. Yoll is still less high than Sako and Korkorra. On the western foot of Yoll is Mecāna-Selassie, on which place the former rulers of Abyssinia had for some time their residence. This was probably the native place of Abba Gregorius, whom Mr. Ludolf frequently mentions in his Works.

The Wollo Gallas are divided into seven houses or tribes; namely: Worra Himāno, under the present Chief Iman Liban; Worra Kallo, under the sway of Berroo Loobo; Lagga Ghora, under Adara Bille, or Abba Daghet; Tchooladere, under Amade, or Abba-Shaol; Boranna,

under Abba Damto; Laggambo and Charso, under Amade and Daood-Berille; and Lagga-Hidda, under Assandoollo.

About five o'clock p. m. we arrived at Gatira, the capital of Adara Bille. It derives its name from the juniper-tree, which is abundant here, and which, in the Galla language, is called Gatira. The river Gatira runs from north-north-east toward south-west-west. This river is afterward called Shotalmat, when it separates the tribe Lagga Ghora from Laggambo.

Having waited for a considerable time for an answer from Adara Bille regarding our reception, we were at last conducted to a large house not far from the one in which he himself resided. They would not allow me to pitch my tent, as I had always done before on the road. As it began to rain just on our arrival, I did not insist on pitching the tent, particularly as the rooms of the house which was given me were good. We were then honoured with meat, beer, and hydromel in considerable quantity. A servant was sent by Adara Bille to attend and to inquire what more we wanted. Being much fatigued from the journey, I was about to go to bed, when Adara Bille sent for me immediately. Having never been called so late in Efat by any one, I felt uneasy at this call at night: however, I got up and went to the Chieftain with three of my servants. I was introduced into a small court-yard, and then into a large room, where I complimented him. He was sitting on a common Abyssinian bedstead,

covered with an old carpet. He was drinking and talking with his favourite people, with whom he appeared to be more familiar than I have observed with great people in Shoa. His dress was a common Galla dress—a cloth of cotton—well done over with butter. When I approached him, he made a bow, as if I had been his superior. He used all sorts of complimentary words, and was in general so friendly, civil, and familiar, that I could not recollect ever having seen a Chieftain like Adara Bille. He ordered me to take a place on the ground by his side, and began to ask many questions. He asked how many guns the King of Shoa had received from the English; and then asked about ships, waggons, manufacturing of guns, cloths, &c. His condescension made me as free in my expressions as if I had been speaking to an equal and not superior. His whole appearance gave me the best impression. Having talked with him a long time, I expressed the desire of my going home; whereupon he said, "Go; you have now delighted me much with your conversation."

The reception I had met with from Adara Bille pleased me so much that I was going to recommend him to the attention of his Excellency Capt. Harris, whether he might not be inclined to offer the English friendship to Adara Bille. The favourable idea I had received of him was increased when I heard that three rulers around had sought for his friendship. The King of Shoa has lately given him forty-four villages in the

province of Geshe, from which Adara Bille receives the annual tribute, for the purpose of securing the road between Shoa and Gondar. As the King of Shoa always sends his messages to Gondar, and as all other routes proved dangerous, he thought it prudent to gain Adara Bille over to his interest, by giving him such villages, the produce of which is most valuable to him, being the Tef, which does not grow in his own territory. Berroo Loobo, the ruler of Worra Kallo, in the east of Adara Bille's tribe, has given him his daughter Fatima in marriage, and several villages suitable for the cultivation of cotton, which cannot be cultivated in Adara Bille's cold country. Berroo Loobo has acted from political motives in granting so much to Adara Bille. He wished that this Chief should not join the King of Shoa, nor the western Wollo tribes in war expeditions against Worrā Kallo.

Imam Liban, the Chieftain of the large tribe of Worra Himano, likewise gave a few villages to Adara Bille to keep him in his interest. These villages are particularly fit for the cultivation of red pepper and wheat. This position of Adara Bille between three influential rulers, might, I thought, render him worthy of the British friendship, as he must be a powerful Chief.

The territory of Adara Bille's father was small; but his warlike son has considerably extended it. Last year the western Wollo tribes almost expelled Adara Bille from his country; but having again gathered an

army, he completely defeated the invaders, and took possession of a part of the tribe Laggambo.

The Wollo Gallas by no means agree together. Only Adara Bille and Berroo Loobo, the Chiefs of the two eastern tribes, join together in friendship; but all the others are quarrelling among themselves. These dissensions of the Wollos are extremely subservient to the cause of Shoa and Gondar. If the Wollo tribes were all united, the rulers of Shoa and Gondar would be scarcely able to repulse them, as their cavalry is very numerous and the best in Abyssinia. The acknowledgment of Ras Ali by the Wollos is only nominal, and a mere custom of old, although Adara Bille, Berroo Loobo, and Imam Liban assist the Ras with troops.

Having yesterday acquainted Adara Bille with my intention of going to Gondar, to see the Ras and the new Abuna, I repaired early to him, thanked him for his hospitality, and took leave of him. At the same time I presented to him a valuable shawl which I had received from Capt. Harris, and some trifles of my own. He was extremely grateful, and begged me to make him a particular friend, as he would do all that he could for me. He gave me, at my request, a man to introduce me to Imam Liban, the Chief of Worra Himano, through whose territory the road would lead me to Gondar. I then walked off, thinking that I had gained his sincere and lasting friendship; but in this I was miserably disappointed, as will be seen afterward.

We set out from Gatira about eight o'clock, accompanied by a servant of Adara Bille, and the servant of the Governor of Geshē, who was returning to his master. Our direction was precisely north. On our road we could see more and more of Berroo Loobo's territory of Worrā Kallo. My guide pointed out two hills, on which Berroo's two capital towns, in which he generally resides, are built; viz. Ayn-amba and Gof. Berroo's country appears to be hilly; but at the same time with large plains between the hills. I saw particularly one range of mountains, which is evidently the continuation of the Efatian range, of which I am obliged to make frequent mention. The eastern frontier of Berroo Loobo's country is the territory of the Adels and that of Imam Faris, who resides in Gherfa. The northern part of Worra Kallo is bounded by the tribe Tehooladere and by Worra Himano. The south is bordered by Shoa, and the west by the tribes of Adara Bille and Lagga Ghora.

Berroo Loobo is not on good terms with the King of Shoa, since the Shoans, under Ayto Samma Negoos, Governor of Geshe, have killed his eldest son Ali. Berroo has now only one son left, whose name is Amade, and who has the reputation of being a brave warrior. About nine o'clock we passed through the districts of Googooftoo and Akāle in the territory of Adara Bille. In Akāle we had a high and pretty view backwards of the provinces of Geshe and Mans. I saw this morning the sheep with the skin called Lovisa.

The country of the Wollos is its native country. I have already mentioned that this kind of sheep wants a cold climate, like that of the Wollo Gallas. The people take the greatest care of this animal, feeding it with roasted barley and other food. But they take care lest it should get too fat, as then its hair would fall off. At home it is placed on a bedstead and cleaned every day with water. Its hair, which is of a black colour, is a cubit or more in length. The skin, which is of a good quality, is sold for ten or twenty-five pieces of salt. The warriors, who principally wear this skin, have a very savage appearance in it.

Berroo Loobo's father was Wati, a Shocra or weaver, who married the daughter of Endris, the Governor of Gof. Berroo was educated at the court of Imam Liban, the son of Amade, the son of Ras Gooksa. Imam Liban had a son who was also called Amade, and who was the father of the present young Imam Liban, of whom I shall speak afterward. When the great Liban was dead, Berroo fell into favour with his son Amade, who made him Governor of Worra Kallo. He then expelled Ali, the son of Endris, from the country of Gof, in the possession of which he was confirmed by his superior and friend Amade. Berroo is almost entirely independent; but he prefers to keep up some show of dependence on the descendants of Ras Gooksa. He frequently sends his contingent to the troops of Ras Ali, who would assist him if the King of Shoa or the other Wollo Gallas should become too

strong for him. Amade, the father of the present Imam Liban, intended to attack Shoa; but his subsequent death prevented him from executing this plan. Notwithstanding, the King of Shoa having heard of his death, sent 100 dollars for a Tescar (festival for priests and other people after a funeral), and solicited the friendship of his son, the present Imam Liban.

About two o'clock we arrived in the district Negassi Datch, where we went to the house of Sidi Musie, a Governor of Adara Bille. As he was not at home on our arrival, we did not venture to quarter ourselves in his house; but I pitched my tent as I was accustomed to do. When he came, I complimented him, and requested him to assist us as long as we should reside here; but having gazed at me for a few moments, he went into his house, without doing or promising to do any thing for us. He then came out again, sat down in my tent, and asked what I had in my boxes. I said, "You are not ordered by Adara Bille, your master, to inquire after the contents of my boxes; but that you should assist and make me comfortable." He would not however do anything for us till I gave him a razor and some other trifles. We could not buy any thing in the neighbourhood, as the villages were far off, and as I did not like that my servants should be scattered abroad in case of any serious occurrence or occasion for self-defence.

We had a very distant view from Negassi Datch. We saw from hence the high mountain Ambassel, be-

tween Tehooladere and Yechoo. The stronghold of Ambassel was for a long time in the hands of Governors who ruled by succession; but the son of one of these Governors fell in love with a woman residing below in the plain. The father having consented to his son's marriage, arranged the solemnities, which were to be celebrated in the plain below. All the people of the fortress, except the old father, went down; but the father of the bride killed them all. He then went up to the stronghold, killed the old Governor, and took possession of the mount for himself and his descendants. The present Governor of Ambassel is Ali Boroo, a Mahomedan. I have already stated that many strong places in Abyssinia have been treacherously delivered by female artfulness.

March 21, 1842—As Sidi Musie, our host, had from the very beginning of our stay with him, given undoubted signs of suspicion, I had given orders to my people to watch by turns during the night. Sidi Musie always wanted to know what was in the boxes, and had declared that we should sleep free from all cares and apprehensions, as he and his people would come to my tent and watch the whole night. As he repeated from time to time his desire of watching, I positively refused, saying, that we would watch ourselves; and protect our own property against any attack that might be made upon us during the night. As he doubted whether we could defend ourselves, I showed him the use of our guns, which frightened him so much that he would not come

near us again. About midnight my watchman observed a great disturbance in the house of the Governor. His people went around my tent from time to time in order to ascertain whether we were asleep or not. They always pretended, when they were asked by the sentry, that they had some business in the jungle. We got up in an instant with our fire-arms. The whole proceeding of this people and of the Governor convinced me that they would certainly have plundered us if they had not been in fear of our weapons, and if we had not watched the whole night. The servant of Adara Bille had left us and slept in the house of the Governor, with whom he never exerted himself in our favour. Most likely he intended to have a share in our property, which they had schemed to plunder.

We left Negassi Datch with sun rise. Upon starting we were surrounded by the Governor's servants, who demanded a present with great noise, as we had been in the house of a great king. I replied, "Your master is a servant of Adara Bille, and no king, as you say: besides, you have done nothing to deserve a reward on my part. I have given a present to your master, and he has done very little for me." This answer so enraged them, that it was evident they would have plundered us on the spot, if they had not been afraid of exposing themselves to the effect of our small and large shots, with which they had seen us loading our guns. Besides, they were so afraid of the bayonets and the muskets which I had received from his Excellency the

Ambassador, that they would not even touch them for fear of being poisoned. The report had been spread in Shoa and around, that the English bayonets are poisoned like arrows. Our direction was north-west-west.

About eight o'clock we left the territory of Adara Bille, and entered the territory of the tribe Charso, which is dependent on the Chieftain of Laggambo. The Governor of Charso is Sadetanka, who is well known from his plundering those merchants who venture to go through his country. As his capital, Manta-Wodel, was close to the road, we made all possible haste to pass by this dangerous spot. But we afterward fell in with one of his Governors, Ensennē, as I shall show in the course of this day.

I must confess that I seldom felt my mind so uneasy as on the road this day, and my heart was, like Moses of old, crying in secret to Him, who is the leader and warden of his distressed Israel. It is true, I had all the materials with which to make an honourable defence; but as a messenger of peace, I could scarcely make use of my weapons against the life of my fellow-creatures, though I am convinced that every body is allowed to make his self-defence in a proper way. I therefore begged the Lord not to lead me into temptation for the sake of His Holy Name. You can scarcely conceive how precarious my situation was. I shall never forget the dark and painful feelings with which I travelled to-day through the territory of Sadetanka. What would our friends at home feel, if they could

know for a moment the dangers, difficulties, sorrows, and privations, in which a Missionary abroad is sometimes placed! They would certainly be more earnest in prayer for the Mission cause. But the comforts at home make them too easily forget the distressing situation of their friends travelling in a savage country.

About nine o'clock we had the misfortune to lose our road, as our guide either did not or would not know the exact way to the territory of Worra Himano. When we asked the country people, they led us to the road in which we should have fallen into the hands of their Chief, though they cunningly concealed this from our knowledge. These people troubled me much with the question, whether I could make rain, or foretel from the stars when they would have rain. I directed them to Him, in whose hands is heaven and earth, and who will give us all that we want for our temporal welfare, if we first seek for the real welfare of our souls through faith in Jesus Christ, our only Saviour and Mediator. My servants told me on this occasion, that Sidi-Musie had asked them yesterday evening, whether I did not know from the observation of the stars what would happen to me.

About ten o'clock we passed a place called Oatara, where Ras Ali had his camp last year, when he was attacked by the Wollo Gallas and lost several detachments. From this point we descended into a difficult defile, where I saw many beautiful birds; but we did not venture to discharge a gun, as this would have

been the signal for a general assembly of the inhabitants around. We descended as quietly and as quickly as possible. We forgot eating and drinking on this most beautiful spot, as we expected every moment an attack from the rapacious inhabitants.

About twelve o'clock we met on our road about thirty soldiers of the Governor Ensennē, who were all armed with shields and spears, and had the appearance of attempting an attack on our Caffila, as they at first considered us merchants. I instantly ordered five of my musketeers to march in front of our animals, while I was in the rear with the others. The soldiers immediately withdrew from the road, and gazed at our imposing weapons. The bayonets particularly attracted their attention. They then sat down, most probably to consult what they should do; but none of them ventured to molest or attack us, and it seemed as if they were more afraid of us than we of them. But now our attention was directed to the village, which we saw at some distance before us on the way-side. I learned with the most painful feelings that there was the house of the famous robber Ensennē, a true companion of Sadetanka. I was told that he formerly resided on a neighbouring hill; but that when he heard that several caffilas passed the road, without paying a visit to the robber dreaded so much, he had his house built close to the way-side. Of course no merchant will now venture by this road. Our situation was now extremely precarious, and I felt something of the wrest-

ling which Jacob had before he met his brother Esau. I consulted with my men, whether we could not deviate from the road; but this was found impossible, as we were surrounded on both sides by steep and impassable hills, and as in doing so, we should only have raised more the suspicion and rapacity of the inhabitants, and of the robber in particular. We resolved therefore to go on our way and to risk every thing we could under the almighty guidance of Him who had brought us so far in safety.

Having approached the house of the Governor Ensennē, one of my people proposed to halt and see the robber in his lodging; but I judged it better to pass by the dangerous spot with all possible haste, because if he once saw our persons and property, he might become desirous of possessing what we had. Happily the watchmen could not make out who we were, and so they did not stop us before the walls of the house, and we went on before they had time to inform their master of the passing by of an extraordinary stranger. The Governor, however, immediately sent his son with a few soldiers to prevent us going further, till he had heard some particulars of our persons and journey. At first I objected to halt; but thinking that I had no right to refuse an inquiry of the lord of the country, I sat down under a tree, about 300 yards distant from his house. I then dispatched the servant of Adara Billē to give the Governor all the explanations that he wanted. I requested him to say that I should have called upon

him if I had been acquainted with him for some time, and if I had not intended to reach before evening the territory of Adara Billē, which Imam Liban had given him among his tribe; and that as he himself would be aware of the long distance I had still before me, he would allow me to go on, lest night should overtake me. The servant went while we rested under the tree in sad expectation of the answer of the Governor. His son's attention was entirely directed to our guns, and he frequently asked how many men could be killed with one musket. The bayonets frightened him a great deal. After a considerable time the servant returned, saying, that Ensennē had sworn that he would not have allowed us to pass, if a servant of Adara Bille had not been with us. The servant told him, that he should have nothing to do with us, as we had so many dangerous weapons with us, that we could destroy him and his whole retinue in an instant. The son of Ensennē returned, and we proceeded on our way. My servants could not refrain from saying, that it was God who had inclined the heart of that bad man to peace toward us. Other servants said, "The God of our master is good, and will not forsake us."

Although we had got rid of Ensennē, yet we looked back from time to time, fearing he would change his mind in the mean time, and send a messenger requesting us to return. We drove on our animals as quick as possible. To my astonishment they could stand the task, although for some days they had been much

harassed, and had been travelling since six o'clock this morning. In one word, the Lord gave me to understand that he had removed the difficulties and not myself.

About five o'clock we descended into the bed of the river Adella, which rises at the foot of Korkorra, and runs to the river Bashilo. It separates the territory of the tribe Charso from that of Laggambo. About six o'clock we crossed the river Melka-chillo, which comes from the mountain Sako, and separates Charso from the tribe Worra Himano. We were compelled to pass the night in the territory of Imam Liban, as we were almost certain of an attack if we rested in any other tribe.

Having crossed the river Melka-chillo, where there is more security for travellers, its ruler being dependent on Gondar and a relation of Ras Ali, I proposed to sleep in the wilderness on the banks of the river, as there was plenty of grass for our starving animals, and plenty of wood and water. My people, however, would not consent to this proposal, having been frightened too much during the day time. The night overtook us, and a heavy rain threatened to increase the inconveniences of our situation. We had already marched from six o'clock in the morning till night-fall, and had not taken any food, and yet we had to go on still further, or rather totter, though we could not see any village in the neighbourhood. However, I found my consolation and joy in singing the German hymn, "Recommend thy ways and all thy sorrows to the fatherly care."

It is quite impossible for our friends in Europe, and those who are so fond of reading travels, to conceive my feelings under such distressing circumstances. Separated from the whole world, exposed to dangers, indescribable difficulties and sorrows, we had to prosecute our way in a hostile and inhospitable country. How miserable should I have been, if I had not known the fire-pillar, the almighty covenant-God, accompanying me with His invisible presence!

Having ascended a hill for a long time, without knowing where the road would lead us, we arrived, to our unspeakable joy, at the village of Tartar Amba, which Imam Liban had given to Adara Bille in sign of friendship. As the villagers were all asleep, we had some difficulty to find any one who would give us shelter against the falling rain, and still more who would give some refreshment to our party almost dying with hunger. After many vain endeavours and attempts at being received by the villagers, at last a Mahomedan's heart was affected at hearing of our situation. He got up, gave us his house, and some bread and beer. Having refreshed myself with what our host had given in haste, I thanked my Heavenly Father for the infinite mercy He had given me this day, I lay down as I was, on the ground, and fell asleep.

March 22, 1842—We started from Tartar Amba very late, as our animals as well as ourselves wanted an unusual rest. Our direction was then north-west, and sometimes north. About eleven o'clock we passed

through a large plain country. To the east of our road were two steep single hills, at a distance from each other of about one English mile. On each hill was a large village. These hills are called upper and lower Chiffa. They serve as strongholds in time of war, and against sudden inroads of the people of Laggambo and Charso into the territory of Worra Himano.

About four o'clock we reached Tanta, the capital of Worra Himano, where Iman Liban resides. There is only one entrance to the village, which is secured against a sudden inroad by means of a ditch and wall. On arriving near this ditch we were ordered to halt, till my arrival had been announced to Imam Liban, who immediately gave orders that I should come and see him. On walking up the little hill on which the village is built, I was much annoyed by the multitudes of people gazing at me. Most probably they had never seen a white man before. I had the satisfaction of meeting in the court-yard two messengers of the King of Shoa, who had been sent to Imam Liban on some business. They proved very useful to me in my proceedings with the Imam.

On being introduced to the Imam, I found him surrounded by his favourite chiefs, of whom the eldest, as he appeared to me, and most influential, gave a reply to the wishes of health and happiness, which I had expressed toward the Chieftain. At the first moment I took this speaker for the Imam himself, till I was corrected by my introducer, who pointed out a little figure

in the corner of the room. I did not know at that time that the Imam Liban was only a boy of fourteen years of age, and that he was still guarded by his Lators. He was nicely dressed in a large white Abyssinian cloth of cotton, with which he covered his face, so that I could scarcely get a sight of his features. He asked me about the country from whence I had come, and where I was going to. Then his chiefs asked promiscuous questions regarding my own country, its customs, arts, &c.; but in so hasty a manner, that I could scarcely finish one subject before they touched another. They were really like children. They then presented me with a book, which a soldier of the Imam had captured in the last war of Ras Ali with Aubie in Begemeder. It was an Amharic copy of the four Gospels, printed by the Bible Society, and given by Mr. Isenberg to a soldier during his stay at Adowah. I read to them the 5th chapter of St. Matthew, and gave a few explanations, to which they listened with an attention which I did not expect from Mahomedans. It is highly gratifying to find, that the seed of eternal life, which has been spread over Abyssinia by our Mission in Tigre, has been carried to the remotest provinces to which a Missionary has scarcely access, and we may confidently trust, that this seed, which we in our short-sightedness consider as lost, will exhibit some rejoicing fruits at the great day of revelation. May we therefore continue our unwearied exertions to our poor Abyssinian fellow-creatures, in good hope, that our labours will not be in vain, as it is not our cause, but the Lord's!

Before leaving the Imam's room I begged him to give me some information about our road to Gondar, and to render me such assistance as I should require in going through his territory and beyond. He replied, that he was very sorry to inform me of the present insecurity of the road between his territory and Begemeder; and that the robbers had endangered the way so much, that lately one of his own Governors on returning from the camp of Ras Ali had been attacked and compelled to fight his way through a band of robbers, amounting to about two or three hundred men. I replied, that I had already been made aware of the parties plundering strangers near the river Checheho; but that this intelligence, disagreeable as it was to me, would not prevent me from prosecuting my way, as I hoped that the robbers would not venture to attack my gunners. "Well then," he said, "if you believe this, you shall have my permission to start from here; but I will at all events order my Governor at Daunt to conduct you beyond the river Checheho, where you will find the robbers less numerous, and where you will be able to make up your business with them by means of your guns."

As the son of the Governor of Daunt, whose name is Karaioo-Maitcha, was in the room, the kind Imam ordered him to set out to-morrow, and to inform his father of his orders for my conveyance beyond the Checheho. I thanked him obligingly, and left the room.

After I had pitched my tent, a servant was sent to attend me during my stay in Tanta. A large quantity of beer, hydromel, and bread was also brought. I had scarcely refreshed myself with a little of these provisions, when I was informed that the Imam was sitting on the wall opposite to my tent, and that he wished to see me in order to ask some questions. On going to him, he first asked me, whether the King of Shoa had really received muskets, cannons, and other valuable articles from the King of the White people beyond the Great Sea. I replied, that this was quite correct; that the Queen of a great nation, called the English, had sent to the King of Shoa a Representative, with a present of 300 muskets, 100 pistols, two cannons, and many other articles of great value—that the Queen, under whose protection I had the honour to be, had sent these presents as tokens of friendship, and not as tribute, because she paid tribute to nobody, while millions of people paid tribute to her—that the King of Shoa had sent letters to the Governor at Aden, in Arabia, who had acquainted the Queen with the desire of the King of Shoa to join in friendship with her; whereupon she had sent those presents—that though she possessed the greatest power, wealth, and happiness, yet she earnestly desired that all other nations should advance to the same state of happiness; and although she feared nobody, yet she was concerned in promoting the welfare of all her fellow-creatures. She was, I added, particularly desirous of keeping up

friendly terms with the Abyssinian rulers, of establishing commerce and intercourse between Abyssinia and her subjects, and of promoting the knowledge of the countries of Abyssinia and beyond.

The Imam was extremely attentive to what I said, and I believe he would have given me a satisfactory answer, if I had attempted to solicit his desire for the English friendship ; but I cannot see how the English or any other Europeans could approach his country, as the avenues to it are extremely difficult to reach, and because he is not an independent Chieftain. I therefore thought it prudent only to give him an idea of the character of Her Majesty and of her subjects, and to solicit his kind treatment toward Europeans in general.

He then requested me to allow my people, who had been drilled a little by the English Artillery-men at Ankobar, to go through the military exercises of my country. I said, that I was no soldier, but a teacher of the Word of God, which was contained in the book which he had shown me this afternoon ; and that I was a Christian teacher, having been sent to Abyssinia to teach its inhabitants the true way to their eternal welfare, and not to teach them military matters, with which I was not acquainted. However, if he wished to see the military exercises of my country, my people would show him, though they themselves did not know much about the matter, as I had only allowed them to be drilled as far as I thought proper, and as they might

be useful to me in going through savage countries. Most of them managed the business so well in firing quickly and precisely, that the Imam covered his face, and exclaimed with astonishment, that no Abyssinian force could stand against a few hundred soldiers of my country. He then added, "You may go wherever you like, nobody will be able to rob you."

Tanta is a small village, containing about 600 inhabitants. A market is held here every week, and many articles are brought for sale. The people of Worra Himano, though originally Gallas, seldom speak the language of the latter. I have observed this with all the Wolla tribes through which I have come since I left Shoa. Most of the inhabitants speak the Amharic better than the Galla, and I have reason to suppose, that the Galla language will be entirely forgotten by the rising generation, as has been the case in the tribe of Tehooladere, where a few persons only understand the Galla-language. The continual intercourse of the Wollo Gallas with the Abyssinians in the north, and the Shoans in the south, seems to me to be the cause of this general reception of the Amharic among the Wollo tribes. But I doubt whether the western tribes are so advanced in the Amharic as the eastern tribes are, as these have less intercourse with the Abyssinians, and have been less dependent on the rulers of Gondar. Furthermore, I have observed, that the dialect of the Wollo Gallas is a little different from that of the Gallas in the south of Shoa. They have mixed up Arabic

and Amharic expressions with the pure Galla tongue, as we may expect from Mahomedans. It would not therefore signify if this Galla dialect were to be completely extinguished in process of time, as the pure Galla will be preserved in the south and south-west of Shoa.

The territory of Imam Liban extends itself pretty far, four or five days being required to traverse it from west to east. The Imam is considered as defender of the Mahomedan faith, and Head of the Mahomedan party; and this is the reason of the attachment which all these tribes entertain toward him. He is the Representative of the Mahomedan power in Abyssinia. He is the Muhamedo, as they significantly call him. And this was another reason why I would not endeavour to raise his desire for British friendship and assistance, as in my opinion the cause of civilization in Abyssinia and the countries beyond would rather lose than gain, if the British should support the Mahomedan party, which would use its new strength to propagate the same system of bigotry and fanaticism with which they are infected, to all the other Galla-tribes which have not yet fallen into their hands. They would, if powerful enough, immediately exterminate Christianity in Abyssinia. Wherever they take a Christian district, they burn the churches and compel the inhabitants to adopt Mahomedanism.

The young Iman Liban has a countenance expressive of intelligence, and his manners and behaviour are

pleasing. It seems to me that he will prove a brave warrior in the course of time. His conversation is engaging, though generally on the subject of war and war-like people. But it is possible that the present disturbances of Northern Abyssinia deprive him of the prospect and hope of future power, and assign to him the lot of insignificance, which is annually cast upon many of the Abyssinian rulers, who rise and vanish in a short time, as is the case with all earthly happiness.

March 23, 1842—Having selected a few pleasing things for the Imam, I went to present them to him, and take leave of him. The articles consisted of a coloured handkerchief, a pair of scissors, a razor, and a box of phosphoric matches. The last pleased him amazingly, and he expressed his sincere thanks. He took a fancy to my percussion-gun; but with this I would not part. He has about 1000 match-lock-guns, as I learned from good authority. His army, which he can raise in a short time, is considerable; but his revenues appear to be very scanty. The people are obliged to join the army whenever the Chieftain requires; and as this occupies a great deal of their time, they will not pay many other tributes. The soldiers must provide themselves with spears, shields, swords, and food during the whole expedition. The gunners only receive their weapons from the Chieftain. This is the case in Shoa and other Abyssinian provinces; but in Tigre and Amhara, they have guns of their own.

All the Chiefs which I have at present seen, have less state than the King of Shoa, and their form of Government is much looser than that of Shoa. It is true, all other Abyssinian subjects can go wherever they like, can dress themselves as they like, and have more liberty in many respects; but there is no province of Abyssinia where person and property is so much respected and secured as in Shoa; though in Shoa there is much despotism, people being limited by numerous restrictions and regulations. But after all, Shoa compared with the other parts of Abyssinia, has unquestionably the preference, though the Shoans cannot go where they like, dress as they like, &c. Robbery is seldom heard of in Shoa; so that you are as secure on a journey as in Europe. If you should lose on the road such things as people dare not use, they will to a certainty be restored to you, as the King would punish any one who ventured to conceal them. It is true, that most of the restrictions of his Shoan Majesty are obstructing to commerce and intercourse; but it is to be hoped that with the increasing influence of the British this will be done away; and in fact, his Majesty has removed many restrictions by the terms of the treaty which he concluded with Capt. Harris, Her Majesty's Representative, on the 16th Nov. 1841.

Having repeatedly expressed my hearty thanks to Imam Liban, I took leave of him. We started from Tanta about seven o'clock, accompanied by the son of the Governor of Daunt, the frontier of Imam's territory

in the west. Our direction was north-west-west. We had before us a long descent, which caused us many difficulties. The son of Ayto Karaioo-Maitcha went before us, in order to inform his father that we should arrive at Daunt to-morrow.

About eleven o'clock we reached the bed of a river running to the river Bashilo. The bed was dry, and water was only to be had in some places. We halted in the bed of the river till the greatest heat of the day was over. In the south-west of Tanta we saw the stronghold of Magdala. This is a high and large hill, resembling the form of a square, the banks of which are high and almost perpendicular. There is a plain on the top, with water and a field for cultivation, on which the Imam has a garrison and keeps his treasures, and in which he takes refuge when an enemy is too strong for him. No Abyssinian force could easily take this stronghold. There is only one entrance, which is in the east. About three o'clock we were overtaken by rain. We met many people going to the market of Tanta, which is held on Saturday.

About four o'clock we arrived at the bed of the river Bashilo, which rises in the mountains of the Yechoo in the north-east, taking up most of the contributing rivulets and torrents of the countries around, and carrying its water to the Nile between Godjam and Begemeder. It is a very fine river, with steep banks and a deep bed, between a range of mountains. It is upward of 100 feet in breadth; but its real water-course is only about

thirty feet. Its depth was half a foot at the spot where I crossed. The preceding rain may have increased it a little. Its curvities are numberless, as it must sometimes take a circuitous way to receive a rivulet, which could not reach the Bashilo if this gatherer of the water-taxes would not go to it. The Bashilo gave me great pleasure in studying the nature of the country, and really there is nothing more interesting for a traveller than the study of rivers and mountains.

As we could not reach the next village beyond the river Bashilo before night, a petty Governor, whose acquaintance I had made on the road, advised us to pass the night on the banks of the river, an advice which afterward proved useful. The only disadvantage of this stay was, that we could not get any provisions.

March 24, 1842—We started early from the river Bashilo as we had a long way before us to Daunt, where the Fit-Aurari (general of the advanced-guard) Karaioo-Maitcha, should receive and conduct us to Begemeder. But the way of Providence had put an end to our journey, though we were only five days' journey from Gondar. From the river Bashilo we had to ascend a great deal through a complete wilderness, the country having been abandoned by the inhabitants for many years. On arriving at the top of the mountain which we had been ascending, a large plain, called Dalanta, was presented to our view. This plain was rich in cattle, grass, &c.; and all that we saw gave the appearance of the inhabitants possessing considerable wealth. But this wealth

however was to be put an end to with the occurrences of this day. Having traversed the plain on its south-western boundary, we descended to the road which should lead us to the house of Maitcha-Karaioo on the hill of Daunt, which we could distinctly see already. On a sudden we received the disagreeable and sad intelligence, from people whom we met on the road, that Karaioo-Maitcha had been killed this morning; and that his son, who had been sent by the Imam on our account, had been imprisoned, in consequence of an attack which Berroo Aligas, the Governor of Wadela, had made upon the territory of Imam Liban. The people who gave us this news ran away in great haste, in order to secure their property on the plain of Dalanta before the troops of Berroo Aligas should lay waste this plain.

My people were now in great fear; but I ordered them to go on, as perhaps this report might prove unfounded. We had, however, scarcely marched a few hundred yards further, than we met a female relation of Imam Liban, who confirmed the truth of the intelligence. The lady had escaped from Daunt as soon as the Governor had been killed and the soldiers of Berroo Aligas had taken possession of the place. She had only one male servant with her, and had been obliged, as she said, to leave all her property and even their children to the enemy. On mentioning her children, she shed a stream of tears, and entreated us not to pursue our journey any farther, but to return with her

to the Imam, as the ferocious soldiery of Berroo Aligas would kill us, or at all events plunder us of our property. While we were talking with the woman, we were met by other people who had taken flight. We therefore had no further doubts of the truth of the fact. There was now the difficult question, what we should do; whether we should retreat, or go on. Most of my people advised a retreat in due time, and I myself was finally of that opinion, as we could not stand the chance of forcing our way through the plundering soldiers of Berroo Aligas. They were not the robbers whom we expected to find near the river Checheho, and whom we should most probably have been able to overcome, as they had no fire-arms; but it would have been madness on our part to attempt a defence against the prevailing force of Berroo Aligas' gunners and cavalry. If we had defended ourselves, they would have killed us; and if we had made no defence whatever, they would have plundered us. I therefore agreed with my people to a speedy retreat, as it is well known in Abyssinia, that an approaching enemy runs in a short time over a large extent of country; and that if once the confusion has begun, you cannot even rely on your friends behind, as then every one does as he pleases. Thus we retreated with the greatest grief, as we were not far from Gondar, and as we had already overcome so many difficulties on the road. Had we known that Adara Bille, whom we considered our greatest and best friend, would afterward plunder

us, we would have risked our way to Gondar by all means; but who can tell what will happen to him on the morrow!

Having returned to the plain of Dalanta, some of my people advised to pass the night in one of the villages, until we should learn whether the enemy would really come by the road on which we had retreated. But I strongly objected to this plan, because, if the enemy once reached the plain, he could easily overrun the villages before we should be able to escape with our heavy baggage of books and tired animals. We therefore left the plain and ascended to the hills, where we quartered ourselves with the same man whom I had providentially become acquainted with on the road yesterday. There was no fear of our being attacked before night, as the steep banks of the hills would prevent the enemy's horsemen from galloping on.

When we passed over the plain of Dalanta we found the whole population confused and perplexed. They had already heard of what had happened at Daunt. Every body who had a horse was ready, if the enemy should approach, to take flight. Our host behaved very kindly. He gave us provision, without which we had been since yesterday. He was very busy in sending his cattle to the mountains beyond the river Bashilo, where the enemy could not catch them so easily. I asked, whether they would not make any resistance in favour of their present master, the Imam Liban. My host replied, that poor people never fought, as they

would make submission to every one who could conquer the country. He added, "The strongest shall be our master. Poor people think only of saving their cattle and not of saving their master, who has to look out for himself."

During the night I examined my luggage, in order to select those things which were heavy and which I could leave behind in case we should be obliged to leave the place in a hurry to-morrow. My mind was not a little excited at the thought of our being so near Gondar, and being obliged to return to Shoa. I could hardly believe that we were really on our retreat, and I had some hope that an occurrence would happen and lead us to the place of our destination.

March 25, 1842—After day-break we received the news that the enemy was advancing toward the plain of Dalanta. I was just consulting with my host whether I should not send a letter and some presents to Beroo Aligas, and ask him for permission to go through his country, and for a safeguard as far as Begemeder. My host agreed with me; but the question was, who would take the letter and convey it through the plundering army of Berroo Aligas. My Galla, named Berkie, offered to take charge of the letter. The letter was written, and the servant ready to start, when we learned that Berroo-Aligas himself had not yet arrived at Daunt, and that only his plundering advanced-guard was moving toward Dalanta. Under these circumstances I would not venture to expose my servant to the danger

of losing his life, though I afterward wished that I had despatched the letter.

We left our host and retreated beyond the river Bashilo, which we crossed, but not at the place we did the first time. Having crossed the river, we ascended a steep mountain with the greatest difficulties, and nearly lost some of our animals. We had already lost two horses of burden in crossing the Bashilo at the first time. Having arrived on the top of the mountain, we lost our road, as we had no guide with us, and as the whole country was a complete wilderness, though it might be beautifully cultivated. At last we arrived in the little village called Gembarghie, after having suffered much from the fatigues of our going over the mountains. As we found a spring of water near the village, we pitched our tent there, and still entertained the hope that we might be able to prosecute our road to Gondar, though a circuitous way. I had agreed with my host that in case he should receive better news from Daunt, he should give me information of it; but his messenger never reached me, nor did I hear anything more of my kind host.

All our provisions, except coffee were gone, and very little could be procured in the village, though I offered whatever payment they wanted. We had therefore no other choice than to look out for game with our guns. I passed a very restless night, being extremely dissatisfied with my return; but after all, what could I do against the dispensations of Providence?

March 26, 1842—As no message from our host beyond the river Bashilo had arrived, I judged it best to go from Gembarghie to Tanta, and inquire of the Imam what I should do in my perplexing circumstances. We kept close to the territory of Daood-Berille, whose capital is Saint, which we could see from a distance pretty well. This man, who had it in his power to forward me to Gondar, has the reputation of being a robber; and besides he was not on good terms with Imam Liban, without whose recommendation and protection it was impossible to proceed to Daood-Berille.

On our return from Gembarghie we had a pretty view of the course of the river Bashilo to the mount Samāda, in the north-east of Godjam. The high mountains of Begemeder were also presented to our view; and Debra-Tabor, the capital of Ras Ali, was pointed out to me by one of my servants who had formerly been there. As I would not return to Imam Liban in too great haste, I pitched my tent near the stronghold of Magdala before mentioned, and sent a messenger to the Imam, to ask his advice in my critical situation. In the mean time, I inquired whether there was any other road to Gondar except by way of Daunt and Saint; but my inquiry was in vain. My messenger returned without having seen the Imam, his whole court being in confusion and preparing for war. My man was like to be plundered and deprived of his cloth and mule by the Imam's own people. Under such circumstances, and the way being obstructed on all

sides, the best plan appeared to return to Shoa through the territory of Adara Bille, on whose friendship and kindness I thought I could rely.

In the evening we received the intelligence, that Berroo Aligas had been invested with the government of Daunt by Ras Ali, in consequence of the great services which Berroo Aligas had rendered to the Ras by his having captured Ubea and his army. It would appear from this information, that Berroo Aligas had not attacked the territory of Imam Liban from enmity or a desire of increasing his power; but I doubted the truth of this intelligence, as Ras Ali would have acquainted his relation, the Imam, before he had invested Berroo Aligas with the government of Daunt, which belonged to the Imam. It appeared to me, that the invader's party had purposely contrived this report, in order to protract or avert the measures which the Imam would take against the invading army. However, I thought proper to inquire of the Imam himself about this matter. Under these circumstances I compared the road from Ankobar to Tadjurra with that to Massowah, and was led to the following conclusions:—

1. Although the climate from Ankobar to Massowah is superior to that of the Danakil country; and although there is everywhere plenty of water, and a cool and healthy air on the Massowah road, yet the Tadjurra road is more prefered by the traveller.

2. It is true, that the difficulties arising from want

of water and excessive heat in the Danakil country are very great; but you do not meet with the disturbances which almost continually happen on the road through northern Abyssinia, and which either delay or considerably endanger your route.

3. On the Tadjurra road you have only to agree with one guide and proprietor of camels, which will carry your baggage as far as Efat; while on the Massowah road you pass from the hands of one Chieftain into the hands of another, each of whom wants a present for the assistance which he gives you. Besides, as there is no road for camels, you are obliged to procure your own beasts of burden, which cannot carry the same quantity of baggage which a camel can.

4. These beasts of burden cannot stand a journey, which is almost three times farther from Ankobar, than that from Tadjurra. Your animals will die, and you will be exposed to many difficulties till you have procured others.

These and other reasons led me to the conclusion, that the Tadjurra road is, notwithstanding its inconveniences and difficulties, preferrable to the Massowah road; and that therefore the road from Tadjurra must be kept open and secured.

The great services which Berroo Aligas, Governor of Waděla and a part of the Yechoo, has rendered to Ras Ali consist in the following facts, which throw a light upon the present state of things in Northern Abyssinia. When the new Abuna—Abba Salāma—had arrived in

Tigre, Ubea declared war against Ras Ali, his master. Joined by Berroo, the son of Dejaj Goshoo, Governor of Godjam, he attacked the Ras in Begemeder, near Debra Tabor. The Ras was completely beaten and compelled to take refuge in a convent of Wadela. But Berroo Aligas, who was absent with his troops during the battle, and did not know about the defeat of his master, made a sudden attack on Ubea's camp, who in the afternoon of the battle was overjoyed at his victory, and had given way to the excesses of intoxication. Ubea was captured in his tent, being quite intoxicated, and most of his troops were also imprisoned by Berroo Aligas, who was then assisted by those prisoners of Ras Ali who had in the morning fallen into the hands of Ubea. These were set at liberty, and imprisoned those who had captured them in the morning. The Ras regained his power, while that of Ubea was totally overcome. During the captivity of Ubea, the Ras appointed Merso, the brother of Ubea, Governor of Semien and Tigre; but the Ras was requested by the Abunas, who had taken Ubea's party and was imprisoned at the same time with Ubea, to set his friend at liberty. The Ras complied, and summoned Merso to restore his government to Ubea his brother; but Merso refused to resign and submit himself to the orders of the Ras. Thus a new war arose between Merso—who had at first taken the party of the Ras till his brother was captured—and Ubea, joined by the forces of the Ras. When the intelligence of Ubea's captivity arrived in Tigre, the

people of this province chose a new Governor in the person of Balgadarăia, a grandson of Ras Wolda-Selassieh, who has the reputation of being a brave warrior and a kind master. But it is a question, whether this new Governor of Tigre, who has to fight with many petty chiefs in Tigre itself, will be able to keep up his power, or whether he will be expelled by Ubea when he has settled his business with his brother Merso in Semien. As Ubea is assisted by the Ras, I suppose Balgadarăia cannot stand the task of a war with both these. In the mean time the roads are considerably endangered.

March 27, 1842—We returned this morning to Imam Liban, who appeared to have been in great sorrow and apprehensions regarding myself. When he saw me, he said, "You have done very well in returning to me, as you cannot go to Gondar under present circumstances. If you like you can take your refuge with my Governor Joossoof on the stronghold of Hoait,* which my enemies will not be able to conquer. In the course of a month you will be able to see whether you can again attempt your journey." I replied, that I could not take the part of any of the combatants, and that I would prefer taking any other route which he would recommend to me; or if not, that I would return to Shoa. He said, "Just as you like; but I

* This is a high hill on the junction of the river Bashilo with another river, the name of which I have forgotten. The hill is situated in the north of Tanta.

cannot send you to Gondar, as all the roads will be closed for some time." It appeared that he wished to send me to Hoait, in order that my gunners might assist in the defence of the place; but I would never have consented to this, except under most perplexing circumstances. I learned afterward that the stronghold had been attacked by Berroo Aligas and his brother Faris, who joined him at the time of my return to Adara Bille, and that many men had been killed on both sides.

I took leave of Imam Liban, and returned to Tartar-Amba, where Abba Gooalit, the Governor of Adara Bille's territory in Worra Himano, received me well, and provided me with provisions, which had been very scanty for several days.

March 28, 1842—Abba Gooalit, our host, treated us kindly. He is a Christian. In general, there are many Christians in Worra Himano; and I was told that there were many in former times before Amade, the father of the present Imam, by means of force and persuasion, converted a great number to the Mahomedan religion. If Berroo Aligas, who is a Christian, should now be victorious, the cause of Mahomedanism would receive a severe blow in Worra Himano. Abba Gooalit was civil, but at the same time a great beggar. He wanted a mule from me, though he saw that all my mules were for my own use and for my servants.

We left Tartar Amba about sunrise, accompanied by a servant of Abba Gooalit. We took great care to

avoid going toward the territory of Ensennē, the famous robber in the tribe Charso, which I have mentioned before. We kept our route in the territory of Worra Himano, which is bounded on the north by Wadela and Yechoo, on the east by Tehooladere, on the south by Berroo Loobo's and Adara Bille's countries, and on the west by Begemeder. The people knowing that I came from Shoa, frequently asked me, how many ounces of gold I had received from the King of Shoa, it being the general opinion of the Abyssinians in the north; that there is much gold in Shoa; and that its king gives this metal to all strangers; who leave his country. In some instances this report is true, as the king has given gold to some strangers, but Shoa is not the country where gold is found. Occasionally some may be found; but the gold which comes to Shoa, is brought from Guragne and beyond, where it is found in the bed of rivers after the rain. But no Shoan subject is allowed to possess gold, which is only in the hands of the king, who would severely punish any of his subjects who had any, except the king himself had given it.

The idea that Shoa was a rich gold country has induced several rulers of northern Abyssinia to attempt to subjugate Shoa; but they never could succeed, as the Wollo Gallas took the part of the King of Shoa against the invaders, and as the difficulties from the nature of the country are very great. His Shoan Majesty knows very well that the northern rulers have

always an eye upon Shoa; and therefore he endeavours to be on good terms with them, and bribes those governors with presents who might prove prejudicial to him. Most probably he will give up this system of foreign politics, since he has received great assistance in the British friendship, which, if he would only make a proper use of it would make him king of the whole of Abyssinia.

About ten o'clock we passed Fala, where a celebrated market is held. It is situated on a hill, with steep and high banks in the east and west. In this direction a wall of about three or four feet in thickness has been built to close the road against an invading army. This difficult passage secures from the south the access to the interior of the possessions of Imam Liban. In the west of Fala is the mount Amŏra-gadel, which is a natural stronghold against the inroads of the Galla tribes in the south-west. In the east we saw a high hill, called Kemmer Dengai, which was produced by a former Imam, according to a tradition, which states that when the Imam was resting on a stone, he ordered his servant to lift it up; and that when the servant did so, the stone became a large hill.

About three o'clock we passed close to the market-place of Totola in Berroo Loobo's country. This is one of the most celebrated markets of Abyssinia. We saw immense flocks of people coming from all quarters, as the market was to be held the next day. Even the Boranna Gallas, of the western Wollo tribes, visit this

market. Merchants come from Gondar, Tigre, and Shoa. Whatever Abyssinia produces, is sold in this market, particularly horses, skins, clothes, and slaves. The duties which Berroo Loobo levies on this market are said to be very little; but notwithstanding, he receives weekly about 6000 or 8000 pieces of salt. It must be remarked that a dollar is changed for thirty pieces of salt in Loobo's country. The people here are as scrupulous as the Shoans in selecting a certain kind of dollar. The dollar must not only have seven points distinctly expressed above the star in the middle, and s. f. below; but it must also look very white, and must not appear dirty, as they believe that filth has been applied to the dollar for the purpose of covering the tin, of which it had been composed by impostors. I am sorry to say, that they are not so particular in having their faces cleaned, or their clothes washed, as they are in selecting this sort of dollar.

There are several other important market places in Berroo Loobo's country, and I have often heard that Berroo encourages trade, and in general has great order in his government. The Danakils like him much, and his people trade to Tadjurra. In this respect he must be superior to the King of Shoa, who did not allow his subjects till hitherto to go to the coast, probably from motives of superstition or narrow ideas, as if the entrance to his kingdom would become known to strangers, and his subjects having been acquainted with the

Danakils, might run over to them when they are malecontent with him.

About five o'clock p. m. we again reached the territory of Adara Bille, and intended to pass the night in the house of a Governor called Edris; but on arriving in his village we learnt that in consequence of a quarrel which arose between him and his subjects, he had been compelled yesterday to take flight. The whole village was still in confusion, a circumstance which was extremely unpleasant to us, as we had believed that as soon as we had returned to the territory of our great friend and kind host, Adara Bille, our difficulties and privations would be at end. The behaviour of the villagers was rude and daring, and every appeal to Adara Bille, to whom we represented their proceedings, was in vain. Our guns, however, frightened and prevented them from falling upon our baggage like a vulture on his defenceless prey. I found it necessary to put on a sentry; and as my people were very tired from the fatigues of the day, I watched in my turn.

From the village where we had pitched the tent, I had a majestic view over almost all the territories of the Wollo Gallas. Ranges of mountains run from south or south-east to north and north-west. Each range is separated from the other by a plain, a river, or a torrent. Each range is inhabited by another Wollo tribe, just as I have observed in the country of the Gallas in the south of Shoa. The river or torrent serves the inhabitants of the mountain to defend their territory against ano-

ther tribe. The rivers run chiefly to the Bashilo, which has the same destination as the river Adabai in Shoa; viz., to collect the tributes of water of a few hundred miles around and to carry this tribute to the great lord Abai or Nile. I must confess, that the system of the mountains and rivers of Abyssinia always replenishes my mind with astonishment at the wisdom of Him who has created all things with the best order and organization.

March 29, 1842—When the man who had accompanied me from Tartar Amba had left, we started from the village where we had been treated very rudely. As our animals were tired from the continual fatigues, we had great difficulties in giving them their loads. Several mules were sore and could not be mounted. I thought that if I should undertake this journey another time I would pack up all my baggage on horse-back, but with a very light load. I would be mounted myself on horse-back, and my servants also. A guide would show me the road. I would take such a quantity of provisions that I should not be obliged to halt at places where there is any danger, and should I accidentally fall in with dangerous people, I would mount my horse and escape. This is the only way of traversing these hostile regions.

We arrived at Gatira, the capital of Adara Bille, at three o'clock. I immediately sent my compliments, and explained the reasons of my speedy and unexpected return. He sent word, that I had done exceedingly

well in returning to him, and that God had delivered me from being plundered and murdered on the road to Gondar. At the same time, he sent some refreshments, and promised to give all that I wanted, as he wished to make me very comfortable. Can you fancy this to have been the language of a man who himself was going to plunder or to kill me in his own house ? After an hour's rest, I was called to see him ; and when I appeared, he used the same expressions as before, and appeared to be extremely sorry at my disappointment in the prosecution of my journey. How could I suppose that Adara Bille, whose house I considered as my own —who always pretended to be the most sincere friend of Sahela Selassieh—who assumed the greatest friendliness—who sent every moment to inquire after my wants—and who, in one word, treated me with the utmost attention—how could I suppose that this man was the very worst man whom I had ever seen in my life ?

My people, as well as myself, hoped that we should in a few days be within the boundaries of Shoa; but our Almighty Guide had intended to lead us by an opposite road, and to try me with indescribable privations, hardships, dangers, and difficulties.

March 30, 1842—When I intended to leave Gatira after sun-rise, I was ordered by Adara Bille to stay with him, till he had informed the Governor of Dair, and through him the King of Shoa, whether I should be permitted to return to Shoa or not, as he had only received

orders to conduct me to the road of Gondar, and not that he should assist or allow my return. If he allowed me to start without the king's knowledge, his Majesty might afterward blame him, as he had done when the brother of Samma-Negoos escaped, when his Majesty sent the message to Gatira, "My son, my son, why doest thou not watch; why doest thou allow everybody to go through thy country as he pleases?" I replied, that I was no stranger to the King of Shoa, who knew me very well, and who would probably be delighted with my return. Besides, his Majesty could not have any objection to my entering his country, as he had stipulated in a treaty with the Queen of the English, that no British subject should be prevented from entering the Shoan dominions. But all my objections were in vain, as Adara Bille declared that I should not move from Gatira, till he had received the answer of the Governor of Dair, who was the King's representative on the frontier. In the mean time he would make me comfortable, and give me every thing that I should want. He then sent a messenger off to the Governor of Dair. One of my lads also accompanied the messenger at Adara Bille's request. At the same time I wrote a letter to his Majesty, and to Captain Harris, the British Ambassador, informing them of the reason of my return, and of my detention in the house of Adara Bille. But how much was I astonished at learning four days afterward, that my servant had been imprisoned on the road by Adara

Bille's Governor of the frontier, and that only Adara Bille's servant had gone to Dair, where he most probably never mentioned my business.

Thinking that Adara Bille intended to detain me for the purpose of obtaining from me some presents in addition to those which I had given him on my first stay in his house, I gave him several valuable things, hoping he would allow me to depart. But of course after he had once made up his mind to plunder my whole baggage, he was not content with these. His head-wife Fatima, the daughter of Berroo Loobo, Chieftain of Worra Kallo, sent for a looking-glass, which she received.

In the afternoon a messenger from Berroo Loobo arrived at Adara Bille's; but for what purpose I could not ascertain. Adara Bille called me to his house, and introduced me to the messenger, who was a man of great influence and favour with Berroo Loobo. He first asked, what the English had sent to the King of Shoa? and then requested me to see his master at Ayn-Amba; but I replied, that I wished to return to Shoa without any delay, as I wanted to go to the coast of Tadjurra; and secondly, that I had nothing to give his master, who was an influential and great Chieftain of the Wollos.

March 31, 1842—As I wished to depart from Gatira, I went to the house of Adara Bille to obtain permission; but I was told that the Wodācha was not yet finished. I have made mention before of this religious ceremony,

which makes the people quite mad. In the afternoon I was called by Adara Bille. I took the liberty of begging him to let me go to Dair or to Adamie Dima, his Governor of the frontier, till the messengers should arrive; but he answered, that I should never mention this subject before the arrival of the messengers; that he was very sorry about my delay, but that he could not help me, as he was afraid of the anger of the King of Shoa. I saw now clearly that I could not rely on his friendship, and that he was going to play me some trick; but he, observing that I was dissatisfied with his behaviour, again assumed a friendly air.

April 1—As this day was Friday, I could not see the Chieftain before three o'clock on account of the Wodacha, which he strictly observes. I had seen this morning a messenger of the King of Shoa, who had lately been sent to Gondar to the Etcheghue (Head of the monks), and who was now on his return to Shoa. Although he had been absent for five months, yet Adara Bille did not prevent him from prosecuting his way, nor state that he first wanted the permission of the King of Shoa before he could depart to Dair; but on the contrary, the messenger had been ordered and encouraged by Adara Bille to depart immediately. I mentioned this case to the Chieftain; but he said that this man was an old acquaintance of his, and that he was the King's messenger, whom he could not prevent from departing whenever he liked. I then complained of the little food which had been given to my animals,

which the cunning robber had ordered his servants to place in his own stable.

The proceedings of Adara Bille began to excite my suspicions, which I could not conceal from some of my most faithful servants. I thought it very remarkable, that wherever I went I was accompanied by a servant of Adara Bille, who appears to have guessed what I intended to do; namely, to escape at night. Every movement of myself and servants was watched over; and when I wanted to buy something, the watchmen said, "Why disperse you the money?" Many sayings of the people coming to my ears, made me still more dubious of Adara Bille's proceedings. A man who begged for charity before our doors, wanted a dollar, which of course was refused. He then said, "You do not know whether you will leave this place in safety, or whether you will become a beggar like myself." I could not forget these words, though I thought that the man had contrived them to stir up my liberality.

Under these circumstances I judged it proper and necessary to secure my baggage against any attack which Adara Bille might openly attempt upon it, because I could not think that he would act so cunningly. I thought that if he had made up his mind to plunder me, he would do so openly; and for that we were prepared every moment with our guns, as Adara Bille was well aware of. But he, observing that I looked through his scheme, feigned still greater courteousness and amity than before, as the moment was not yet arrived to

strike the blow which he had prepared against me. He sent every moment to inquire after my health, and procured provisions for us in abundance. Sometimes he sent to console me in my distress, as he called my situation, and that he was himself distressed at the detention of our messengers to the Governor of Dair. Though I knew that there was much deception in these messages, yet I could not think that he would carry his dissimulation so far. However, I was confirmed in my resolution to escape with the principal part of my baggage. The servants to whom I communicated this plan, remonstrated, by saying, that Adara Bille would not plunder me, and that my escape without any reason would give me a bad name: however, if I would insist, I should at all events wait for the answer from Dair. Finding that there was much truth in this remonstrance, I delayed my intended flight till it was too late to put it into execution.

April 2, 1842—The day on which the dark clouds of our critical situation were to be discharged, approached. The work of darkness, the diabolical hypocrisy of Adara Bille, was about to be disclosed. I had begun to read, for my edification, the book called "Communications from the Kingdom of God," published in Germany by Professor Shubert. The interesting narratives contained in it gave me much comfort and encouragement. Having finished the reading, I changed my clothes, as I found the old ones very inconvenient, and partly worn out. At that time I did

not know that without this change my long journey afterward would have been still more painful and precarious.

About ten o'clock the messengers arrived; but I was surprised at learning that the Governor of Dair had given no positive answer regarding my return. Of course he had never been asked about it. But I was still more astonished at learning from my man that he had been imprisoned on the frontier, and had not been permitted to go to Dair in company with the servant of Adara Bille. This circumstance, of which nobody would give me any explanation, increased my suspicion. When I asked the messenger of Adara Bille about the answer which he had received from the Governor of Dair, he was silent, and only said, "You have no other friend or relation except God."

I then decided to escape during the approaching night. I packed up separately those things which were of value, and which were not too heavy, viz: the money, most of the clothes, instruments, important papers, &c.; while I left the ammunition-box, having taken as many cartridges as I thought would be sufficient on the road. I also left most of the books, which I knew he would not touch. I intended to leave the house silently at midnight, so that I might be able to reach the frontier of Shoa about daybreak. I did not expect any resistance on the frontier on the part of Adamie Dima, who would easily have been frightened by our weapons.

But Adara Bille hastened to anticipate my plan,

by the execution of his artful scheme. He called me about three o'clock p.m., and said that the Governor of Dair did not object to my return to Shoa, if circumstances had prevented me from proceeding to Gondar; and that he had instantly despatched a messenger, informing the King of my embarrassment on the road, and my return to Shoa. Adara Bille communicated this news to me with such cheerfulness and confidence, that he made me hesitate regarding the execution of my plan for the coming night. He said, "Be rejoiced, because you will go to-morrow: you will leave me for ever." I thought it prudent to delay my escape till the next night, in case he should not fulfil his promise of sending me off in the morning. Besides, I had a sick servant, who could not go with us this night. I asked Adara Bille, in a positive manner, whether I should be off to-morrow; and he swore, by the life of Sahela Selassieh, that I should. I then walked off, quite satisfied. He immediately sent a servant with a fresh supply of provisions, which, he said, would serve me on my road to Shoa. One hour had scarcely elapsed before he sent again, saying, that if I wanted anything more I need only point it out, and it should immediately be presented to me.

As I wished to depart early the next morning, I went to bed about eight o'clock in the evening, and ordered my servants to do the same. Already slumbering, I was awakened by a servant of Adara Bille; who invited me to call upon him, as he wished to take a

final leave of me, as he would probably be in bed or busy when I should start in the morning. This invitation, being given so late, puzzled me a little, and I intended to refuse; but thinking that this would be the last annoyance which Adara would give me, I got up, intending to settle the business as quickly as possible. At the same time, all the servants were invited, except one, who was to watch the baggage. We consulted whether we should take our arms with us or not; but we decided that Adara's house was so close, that our appearance in arms would be improper, particularly as it was the last time we should see the Chieftain. We therefore went without our arms.

When Adara Bille saw me entering the room, he made a bow, and said that I had given him infinite pleasure in accepting his invitation. The only reason, he said, why he had called me so late, was, because he would probably be busy to-morrow, and unable to take a personal leave of me; and because he was desirous once more of my conversation, which had always delighted him. He then asked whether he could see with my spectacles; and when I told him that most probably he could not, as his eyes were not weakened like mine, he begged me to allow him to try. He attempted; but of course could not see anything. He then said, "You have told me this before," and restored the spectacles. He then wanted to try my boots; but in this also he was disappointed, though I had told him that every boot must be made according to

the size of the individual. Then he asked, whether, in my country, Christians eat with Mahomedans. I replied, that there were no Mahomedans in my country; but that, supposing there were, we should not hesitate to eat with them, as no food which enters the mouth can make a man unclean, but that which comes forth from the heart, viz. plunder, abuse, fornication, murder, &c. He continued asking, and our conversation was prolonged. I at last got tired, and expressed my desire to wish him good night and good bye. But he, hearing this, said, "Do not go yet, my father; I have not yet been delighted enough: you must eat and drink more, as you have scarcely taken anything since you entered my room." After a few minutes, I repeated my desire to go home, and then got up; when he, seeing my intention to leave him, went into a small cabinet behind the bedstead on which he was sitting. As soon as he had entered, his servants fell upon me and my people, as if a signal had been given for the purpose. The man who had seized my arm said, "You are a prisoner: give surety that you will not escape." My servants, as well as myself, were astonished at this strange proceeding.

At first, I took the whole scene for an expedient of Adara Bille to prove my intrepidity and courage; but I soon found that the Wollo Chieftain made no sport with me or my people. They took me out of Adara's room, into a small house which had been already arranged for my prison. They first allowed me, how-

ever, to see the small cottage in which my servants were confined. I was then separated from them, and conducted to my private jail. There I was ordered to give up all my clothes, and the contents of my pockets. As I hesitated to do this, my guards declared that they were ordered by Adara Bille to put me to death, if I did not instantly give up all that I had with me. At the same time they snatched from me my Abyssinian cloak. I appealed in vain to the justice and friendship of Adara Bille. "Give up the treasures which you have with you," was the continual clamour of the plundering soldiers. "You must die immediately, if you conceal the least of your property." The female slaves, who were grinding meal in a corner of the room, began to lament and cry aloud. When the soldiers endeavoured to take off my boots, shirt, and trousers, I obstinately refused, till they at last desisted, most probably not knowing how to take them off without cutting them to pieces. However, they examined me very closely, in order to discover whether I had any money or any thing else. Unfortunately a dollar, with the keys of my boxes, and my penknives were discovered, and immediately taken. Also a small copy of the English New Testament with some notes of the day was found and taken, though I entreated them to leave this, which I considered a greater treasure than any thing else, as it contained the Word of God. But whatever fell into their hands, they would not give me back. I remembered the proceedings of the raging multitude toward

my Saviour before Pontius Pilate: His example was the only treasure which strengthened me in this dreadful moment, when even my life was at stake. I endeavoured several times to remind them of death, and the judgment hereafter; but they had neither eyes nor minds for this application. "Give up your money," was their cry. A short time afterward, one of my boxes, which they could not open, was brought in, and I was ordered to open it. I patiently performed this, when the box was taken to Adara Bille, who examined its contents, and afterward sent it back with the order that I should shut it up again. From that moment I never saw the box, nor any other part of my property.

As it was very cold, and the little fire was not of much use, I ventured to ask for my Abyssinian cloak. A soldier acquainted Adara Bille with my request, and the cloak was restored. I could not ascertain anything of my poor servants that night: the slaves, who were with me in the room, did not venture to communicate with me. The only consolation which they gave me was, that I should not be murdered, and that my people would not be sold as slaves, as I had expected. As it was already very late, and being tired and tormented with anxiety, I lay down on the ground; but sleep fled from my eyes. My mind was engaged in sighing after the support of Him who knows the afflictions of His servants and children. I begged Him to prepare me for a happy entrance into the kingdom of heaven, if this should be my last night on earth.

The room was full of watchmen, others were posted around the outside of the house, while others watched the fence and walls, Adara Bille probably being afraid of my escape. A soldier lay over my legs, another close to my head, and one on either side: these lay upon the ends of my cloak. Believing that I had fallen asleep, as I made no movement, the soldiers began to talk in the Galla Language, which they probably thought I could not understand. Some of them disapproved of Adara Bille's behaviour, which would compromise him in the whole country; while others said, that he had done right in plundering the White Man. Others thought that I should be killed, lest Sahela Selassieh and Ras Ali should hear of what Adara Bille had done; but others advised that I should be sent to the road of Tehooladere and Yechoo, when I should either die of fatigue on the road, or be killed by the Raia Gallas. You may suppose that this conversation was not very pleasant to me; but I inwardly said to my Heavenly Father, "Men are all liars; not my will, nor theirs shall be done, but only Thine."

April 3, 1842--I arose this morning with the feelings of a prisoner. But I considered myself *a prisoner of the Lord,* whose cause I was sent to promote in Abyssinia; and resolved, however He should dispose of my life, to submit with resignation, as neither life nor property belonged to me, but only to Him. I asked for one of my servants to be admitted to my prison, in order that I might have the company of one who

could understand me in my afflicted situation. Dimtza-Roophael, who was one of my eldest scholars at Ankobar, was consequently allowed to converse with me, and to serve me. Through him I learned that my servants had passed a very restless night, having been deprived of nearly all their clothes; and that they had been put into a small cottage, which did not protect them from the severe coldness of the night. The boy who was with the baggage when it was plundered by the soldiers informed Dimtza-Roophael that the soldiers came into the room with lights, took away every thing they found, and brought them before Adara Bille, who examined and counted the different articles, and then sent them to his store-house. They then took the boy and put him into the cottage where the other servants were, narrowly watched by Adara's servants.

I entertained in vain the hope that I might find access to Adara Bille, in order to put him in mind of the assurance of friendship which he had given me. After sun-rise he departed, in order to meet the Governor of Dair between Shoa and his territory. It appears to be a custom for Adara Bille to pay a visit to the new Governor of Dair on the frontier. Habta Michael, the Governor whom I found in Dair, had been appointed by the King of Shoa only a week before I arrived there. After Adara Bille had set out, I was allowed to change my prison for my former house, and to converse with my servants, who then told me what they had suffered last night; that they believed that I

had been murdered, and that they themselves would be sold as slaves. Their hearts were moved toward the Father of all mercy when they saw me walking into their room.

When the people of the village heard of my being still alive, they came in great numbers to express their sorrow at my painful condition. There was not one person who spoke or acted rudely toward me; even the soldiers, who were not very tender last night, were now discontent with Adara Bille's proceedings, of which the whole town disapproved. Most of them wept, and said, "He has neither father, nor mother, nor friends; and he who pretended to be his friend, has plundered him. May God prove his friend!" Others said, "All earthly things are perishable. Yesterday he was a prince; but to-day he is a prisoner." I took the opportunity of speaking to them about the frailty of all human happiness, and that the only true happiness is communion with God.

It afforded me infinite satisfaction at having regained my little New Testament. The soldier who had taken it from me, brought it back to me, and said, "Forgive me, and pray for me." I showed it to the assembled multitude, and said, "This is my greatest treasure, because this book shows me the way to my eternal happiness, which no robber can take from me."

Several persons brought me some food, as my daily allowances were now reduced so much that they were quite insufficient for myself and servants. Among

others, Fatima, the Chief's head wife, took an interest in my distressing situation. She sent a servant to tell me that she could do nothing but weep; and that she had endeavoured to dissuade Adara Bille from plundering me, but had been unable to prevail on him. In fact everybody pitied me. Only Adara Bille was unpitiful, as all my goods had fallen into his hand, nobody sharing with him, except those Mahomedan priests who pretended to have obtained a revelation on the Wodacha that Adara should plunder me. Many persons asked me anxiously, how I should be able to reach my country. Others said, "Do not be afraid: Adara Bille will not kill you; your property only is lost, but not your life. You are the first stranger whom he has plundered; he has never done so before." Others said, "Do not be angry, because Satan has entered into Adara Bille's heart."

The robber did not return this evening from his excursion. When it was dark, I was ordered to return to my prison; but my servants were allowed to stay in our house under a strong guard of soldiers.

April 4, 1842—I was allowed to return from prison to my servants. I learned that Adara Bille had very much regretted that he had not plundered me before I went to Iman Liban. I heard also that some Chiefs had sent to him to know why he had allowed the White Man to go through his country without having killed or plundered him.

Adara Bille arrived about ten o'clock; but I was

not admitted to his presence, though I frequently asked for an audience with him. My boy Dimtza-Roophael was ordered to be the mediator between him and myself, in carrying messages from one to the other. I solicited very earnestly for a small sum of money, to purchase provisions on the road; but the robber replied that it would not signify if I had to beg for my daily bread. Only one of my worst mules was left for me; but I could not mount the animal, and was afterward compelled on the road to sell it for food and a lodging at night, which the Chief of a village had offered to me when I was in the greatest necessity. I made a further request for my papers. Fortunately, my Amharic Dictionary, which I had collected in Shoa with great trouble, was restored to me, with a few letters. In fact, most of the paper which was written on, was restored; while the blank paper was kept by the robber. The loss of paper afterward put me to great inconveniences, as I was obliged in consequence to abridge my remarks on the road, and to write on reeds, which were spoiled by the rain.

April 5, 1842—We were still uncertain what would become of us. Reports were spread this morning, that Adara Bille would keep my servants as his slaves, and send me off alone to a road of which nobody could give any information. This report drove my people almost to despair, and made my own heart ache so much, that I could not refrain from weeping with them. They said that they would rather die than be

separated from me. However, the Lord gave me strength to console my heart and that of my afflicted people.

About nine o'clock a servant of Adara Bille appeared, with an order that we should leave the house, and follow the six soldiers, who were to conduct us beyond the territory of Adara Bille. He did not tell us which way we should be conducted, and I could not venture to ask, as Adara Bille might have become angry. Silent, and defenceless, we followed the soldiers, who went before us with spears, shields, and swords. Almost the whole population of Gatira was assembled, Most of them wept; others wished us a happy journey; none praised their Chief; and many expected a punishment from Heaven would be inflicted upon the country in consequence of the injustice shown toward strangers.

At some distance from Gatira I wanted to halt till my boy Dimtza-Roophael should join our party. I thought that he had some business with Adara, and that he would soon join us; but to my astonishment and grief I learned that the robber had detained the boy in order to show him the use of the stolen goods. I have reason to believe that it was partly the fault of the boy himself that he was detained. Though he had always been attached to me, and though I frequently thought that the Word of God was working in his heart; yet when the hour of temptation and distress was at hand, the real state of his mind was revealed.

Having received this intelligence from the soldiers, I

gave up all hope of the boy's joining our party. It appears that he had hidden himself when we left the house. Now I understood why Adara Bille, before I was plundered, always honoured him so much, and preferred him to my other servants. May the Lord deliver him from the snares of Satan, and from the uncleanness and dishonesty of his heart; and may the seed of everlasting life, which for two years has been sown in his mind, preserve him from the temptation of apostacy to Mahomedanism!

As a contrast to this boy may be mentioned the manly behaviour of another, who was called by Adara Bille before we left Gatira, and asked whether he would remain with him or not. The robber flattered him with tender words and worldly preferment; but the boy wept, and declared that Adara should kill him on the spot before he would leave his master, who had instructed him in the Word of God. The robber then asked, whether any of my servants were slaves, who would in that case have been considered as actual property, and immediately taken by the robber. The boy answered in the negative; but seeing that Adara would not believe him, he took dust from the ground, and scattered it in the air, saying, that if he had not spoken truth he would become like the dispersed dust. The robber then sent him back to me. Adara Bille knew that I had no slaves, as I had frequently told him that we hate slavery; but Adara thought that I should follow the practice of Greeks, Armenians, and other

Abyssinian pilgrims, who sometimes take slaves to the coast to pay their passage-money.

I must not forget to remark, that Adara Bille before our departure this morning, dispatched the general of his gunners to the King of Shoa with three match-lock-guns. It was evidently his intention to cover his diabolical deeds with the show of outward submission to the King of Shoa, in case his Majesty should hear of the robbery which he had committed against me. But how will this messenger and Adara Bille be astonished, when they learn that I have written to his Majesty from the Lake Haik, describing the behaviour of Adara Bille. If his Majesty has no share in the whole contrivance of Adara Bille, I have no doubt that my property will be restored.

As long as Gatira was in our sight, we frequently looked backed to see whether the robber might not send a messenger with orders to our counter-marching to complete our destruction. We marched as fast as we could, and as quick as our guardians would allow us, as we were entirely in their hands. We were as defenceless as any one could be. We were really without staves, money, or change of clothes, according to Matt. x. One of my servants could not walk well, in consequence of a sore in his legs; but the soldiers drove him on, and when he remonstrated, they said, "Are you not our cattle, with which we can do as we like"?

As well as I could ascertain, from the position of the sun, my compass having been taken by the robber, we

marched north-east-east. It was now evident that Adara Bille intended to send us to the road of Tehooladere. I was quite indifferent regarding the way, as I could not lose any thing more; and indeed I could only profit from being conducted to a road hitherto untrodden by Europeans. I was so strengthened and consoled in my mind by the word given to Abraham, Gen. xii. 1., that I could dismiss all my apprehensions of the unknown road, its dangers, and hardships. I went on with a mind as cheerful and comforted as if no serious matter had happened. How truly says the Apostle John, that *faith is the victory that overcometh the world.* But this faith must be a work of God in our hearts.

Our road led us continually over a level country, which however was but little cultivated. In general, nature seems to have refused to the Wollo Gallas that fertile country, and that state of wealth, which the Gallas enjoy in the south of Shoa. This is perhaps the reason of the thievish character for which the Wollo Gallas are truly blamed. We saw very few villages, and the population cannot be considerable in this part of Adara Bille's territory. We crossed several rivulets, which presented to us their cool and delicious water.

In the afternoon we were joined on the road by the robber's chief priest, who was returning to his village, not having obtained any new revelation concerning my party, as all our property was lost. His name is Tahir. On meeting me, he gave his compliments with a smiling

face, and said, "If you will come with me, I will give you something to eat and drink; but your servants may look out for themselves by begging in the village." I put very little confidence in the cunning man; but he did more than I expected; for he gave us a house, lighted a fire, it being cold and rainy, and gave me to eat and to drink as well as my servants, who did not find any thing in the village. I ate with the greatest appetite, being rather hungry from the confinement in the prison. The reason why I could so easily accustom myself to the Abyssinian manner of living was, that I was obliged either to eat what was to be obtained, or to die of hunger. I should have been glad to have eaten raw meat if I had been able to procure it every day. Necessity had compelled me to leave off what many oriental travellers attempt from curiosity and other motives. But I think that the natives should conform to us, and not we to them. What I mean is this, that many travellers appear to be very proud of being able to live like an Arab or an Abyssinian, eating with the hands, and doing away with all rules of civilized nations. But in this they are mistaken, as savâges must also see in these indifferent and temporal respects the superiority of civilized Christian nations. It is another thing, if you are in circumstances where you cannot keep up the rules of civilization; then you must do as you can, and be content with the situation in which Providence has placed you.

April 6, 1842—Early this morning we left the village

of our host Tahir. When saying good bye, I expressed my thanks for his hospitality, which I could not now reward, as he was well aware. He said "Never mind: it does not signify. I have my share in the property which Adara at my advice on the Wodacha has taken from you." He laughed, and walked off. This is something of the character of the Wollo Gallas, namely, friendly cunningness and rapacity.

About eight o'clock we crossed a rivulet, and about ten o'clock we left for ever the territory of Adara Bille, having entered into that of Berroo Loobo. We first passed Totola, the celebrated market-place of which I have spoken before. Totola means, properly speaking, the whole beautiful valley and district into which we had entered, having left the country of Adara. It is intersected in the middle by the river Gherādo, which runs from south to north-west to the river Bashilo. On both sides of the valley is a range of hills more or less elevated, and covered with juniper-trees. These hills are covered with hamlets and villages. The whole scenery is so beautiful, that I cannot recollect ever having seen such a fine sight in Abyssinia. You can scarcely imagine that you are in Africa. The cool climate—the fresh and healthy air— the green plain, watered artificially by aqueducts from the river—the activity of the inhabitants in cultivation—the quantity of cattle grazing—and the multitude of travelling merchants whom you meet on the road with their goods—all these and many other things give the place an

European appearance. It is a great pity that such a magnificent district of ten or fifteen miles is not in the hands of a better people and government. I waited several times to rest on the way side to see more of this pretty scene; but our soldiers drove us on, repeatedly saying, "Are you not our cattle, with which we can do as we please?" The principal market places of Worra Kallo are, Totola, Ancharro, Regghe, Dawe, Kallo, and Fellano.

Our guardians said, that they were ordered to accompany us as far as the river Millē, where there is a wood-like wilderness, in which they evidently intended to plunder the rest of our clothes, and thus leave us to certain death. But Providence watched our lives. About twelve o'clock we crossed the river Berkona, and entered into the territory of Tehooladere, which is governed by Amade, or Abba Shaol. The latter is the name of the Chieftain's favourite horse, which has given him the same name. The Berkona was not more than twenty feet in breadth at the part where we crossed. Its sources were pointed out to me as rising at the foot of a hill called Boroo, about six miles from the place where we crossed the river. Near the hill Boroo is a village called Kombolcha; therefore the people generally say that the sources are at Kombolcha, where there is a marsh ground. The Berkona was on our passage at a very low height of water, being about a span in depth. It runs first to the south, then turns round to the east, near Ayn Amba, and finally joins

the Hawash in the country of the Adals. Not far from our passage, the Berkona forms a cataract. Most of the waters of Worra Kallo joins the Berkona, a very important fact, which shows that we had passed this forenoon the watershed, being between the river Gherādo, which runs to the river Bashilo, which goes to the Nile, while the Berkona goes to the east to the Hawash. The continuation of the range of mountains observed in the east of Shoa is consequently the range which runs through Worra Kallo toward Ambassel, leaving the Berkona in the east, and the Bashilo in the west. This most important fact throws a great light upon our maps of Abyssinia, because the watershed of a country, if it is once correctly known, throws a light upon many other subjects which are in question.

Before we crossed the river Berkona, we met very providentially a merchant coming from Totola. This man being struck with the appearance of a white stranger on foot without any means of defence, drew near to us as if he were concerned about our situation and miserable appearance. Seeing this, I endeavoured to walk a little before our guardians, in order to speak to him at some distance. I acquainted him with what had occurred to me at Adara Bille's, and of his soldiers being ordered to conduct us to Ali Gongool, a Governor of Amade, the Chieftain of the tribe of Tehooladere, into whose territory we had entered after we had crossed the Berkona. I must not forget to remark, that the only thing which we could learn from the soldiers, re-

garding Adara Bille's secret, was, that he had sent the day before a horse as a present to Ali Gongool, and that he had probably arranged with this Governor what should be done with us on the road. The merchant therefore thought it very strange that Adara Bille had applied to this Governor, and not to Amade; and he advised us positively to refuse proceeding with our guardians to Ali Gongool, who had no right to dispose of us without his master's knowledge; and that we should insist upon being conducted to the Chieftain himself; and if the soldiers objected to our request, that we should set up a cry, whereupon the country people would speedily bring us help and conduct us to Amade. This advice, under God's gracious direction, saved our lives; and I afterward felt most grateful to the adviser, although he soon left us, and I had nothing to reward him with, but I prayed that He who had sent the man might reward him with heavenly blessings.

On this occasion I learned that the Chieftain of one tribe has no right to send a stranger under the escort of his own people beyond the frontier of another tribe, because in doing so it would appear as if he had assumed a superiority over the neighbouring tribe. The next Chieftain must do you justice, if you make your complaint to him of having been injured by a neighbouring Chief. The merchant therefore expressed his great regret at our not having appealed to Berroo Loobo in going through his territory.

We approached Mofa, the capital of Amade, which is built on a steep and high hill, from which there is a pretty view of the lake Haik, of which I shall speak afterward. The soldiers of Adara Bille observing that we were marching toward Mofa strongly objected to it, and a quarrel arose between us. We declared that we had nothing to do with Ali Gongool, who was not the lord of the country; but they replied, that they had received orders from Adara Bille to deliver us into the hands of Ali Gongool, who would send us with a large escort to the river Mille and to the wilderness between Tehooladere and Yechoo. As the quarrel ran high, and the soldiers drew their swords to cut us to pieces, we cried out to the people of a hamlet close to the way side. Several villagers immediately appeared, and inquired what was the matter with us. We entreated them to conduct us to the house of Amade in order that we might acquaint him with our circumstances. The villagers having learned our misfortunes, promised to comply with our wish; but the soldiers objected so vehemently, that we were on the eve of engaging with them with the weapons which the stony field furnished us. In order, however, to avoid an engagement, with which the duty of my message of peace in the Missionary cause would not at all agree, I proposed to the soldiers, that they should dispatch one of their companions to inform Ali Gongool of our refusal to proceed to him. This was done; and his answer was, that as we had already appealed to Amade, we

should go to him, and be content with what he should decide in our business. Ali Gongool acted prudently indeed, as his master would undoubtedly have punished him if he knew that he had executed orders received from any other Chief but by himself, and had refused people who had appealed to him.

Joyfully, therefore, we went to Amade, who, having heard what we told him of Adara Bille, declared that he was a very wicked man, because he had not only done wrong in taking our property, but had also offended him by sending his soldiers through his territory, to which he had no right. Amade also declared, that if the soldiers of Adara Bille did not instantly return, he would put them in prison. Concerning ourselves, he said, that we should be at liberty to go or stay wherever we liked. Adara Bille was blamed by every body who heard of our being robbed by him. Though Mahomedans of the same nation as Adara Bille, yet they with one accord pitied our miserable situation, and took part with us. The soldiers of Adara Bille walked off immediately, without having been treated in the least as messengers of Adara Bille. We had regained our precious liberty, of which we had been deprived since our imprisonment on the 2nd of April.

With feelings of hearty thanksgivings to my protecting Father in Heaven, I left the court-yard of Amade, who although he did not provide us with food as we had expected, yet had rendered us the most im-

portant service in a most satisfactory and speedy manner. Had I known that the matter would have been decided by Amade to my satisfaction, I would not have dispatched a servant to the Alaca of the Convent of Haik for the purpose of informing him of the circumstances which had occured to me in Adara Bille's house. I had dispatched my man before we saw the Chieftain Amade, thinking that the soldiers might perhaps prevail on conveying us to Ali Gongool, who I knew would treat me according the secret orders sent to him by Adara. My man pretending to have some business in the jungle, availed himself of this opportunity to escape to Haik, while the soldiers were unaware of his absence, and disclosed our plan only when it was too late for them to prevent its execution. Having appeared before Amade, they were out done in every respect, and instead of returning in triumph to their master with our clothes and other trophies of victory, they were obliged to return with grief at the strange escape of their cattle, as they had called us.

Although I had now a long and difficult journey before me, yet I thought very little of it, my mind being engaged in expressing my indescribable feelings of joy at the deliverance from the hands of the robber Adara Bille. What must be the joy and happiness of those who have been innocently condemned to long slavery or imprisonment! If those who are still averse to the abolition of the slave trade, or who are only coldly cooperating with the abolitionists, could feel what I have

experienced for a few days, they would certainly exert themselves more against a practice which is truly called a monster of mankind.

It appeared to me from observation, that the eastern tribes of the Wollo Gallas consist of a better set of people and government, and possess greater wealth, than the tribes of the west. The western Gallas are continually lurking on the way sides, till they observe a caravan or a single traveller. They frequently run after you to the distance of a mile, in order to inquire after the state of things of other tribes, or to learn who you are, and whither you are going. Their curiosity is then converted into robbery, if they think themselves strong enough to overcome the travelling party. This clearly shows a trait in their character, which is truly blamed with committing robberies and hostilities against each other. The people of the eastern tribes may be less blameable in this respect, as they have more intercourse with the other parts of Abyssinia, being more concerned in carrying on some trade, for which a considerable number of market places have been selected, as I have before mentioned. Travellers have always been more protected among them; but whether European travellers would be treated like the Abyssinians is another question. The eastern tribes also assume a greater show of dependency on the ruler of Gondar than the western tribes do. Their rulers are principally invested with a lineal succession, and endeavour on this account to keep up their country in

better order, and their people submit themselves more, having been accustomed to obedience for a long time to the descendants of one ruling family. This is evidently the case in the tribes of Worra Himano and Tehooladere.

The nature of the territory of Tehooladere is most conspicuous and excellent, and gave me the appearance of those Galla countries which I have traversed in the south of Shoa. The soil of Tehooladere is excellent for cultivation, if there were only hands enough to cultivate the black fallow ground. I was told that the population of this tribe was very considerable six years ago; but that it was considerably thinned, first, by the cholera, which raged six years ago almost over the whole of Abyssinia and the countries beyond; secondly, by a famine which laid waste so many tracts of Abyssinian provinces; and finally, by a war, in which Ali Marie, the former Chieftain of this tribe, was engaged with the Chiefs of Worra Kallo, Lagga Ghora, and Worra Himano, who assisted the present Chief of Tehooladere against Ali Marie, his relation, who was entitled to the government by right.

The aspiring character and bravery of Ali Marie was feared and contemplated with jealousy by all the Chieftains around; and therefore it was considered practical on their part to plunge him into ruin. Had he been able to maintain his power, he would undoubtedly have united all the Wollo tribes and have introduced a better system of government, for which

he was well qualified. But at the same time he would have become a very dangerous neighbour to the Christian rulers of Abyssinia, as he showed great attachment to the Mahomedan religion, in which he was educated. He is continually moving about from one place to another. He has been twice in Shoa, where he has been well received and dismissed by the King with large presents. He has made several attempts to regain his power in Tehooladere; but without any considerable success, as the before-mentioned Chieftains anxiously watched his proceedings and movements. His capital was on the mount Gatara, opposite to Mofa, in the south-east. I saw from Mofa the walls which he has built on his almost impregnable stronghold. He has distinguished himself by personal courage and bravery, and I was assured from good authority, that he has killed in one battle nearly 300 men with his own sword; but notwithstanding his efforts of prowess, he could not stand against the prevailing forces of three powerful Chieftains of the neighbourhood. Perhaps he will avail himself of the present confusion in Abyssinia to regain the political importance which he enjoyed for a long time among the Wollo tribes, because it is well known in Abyssinia, that a man of influence must neither boast nor despair, as he who is great to-day, may be miserable to-morrow. And truly Abyssinia is the country which most reminds us of the frailty of thrones, splendour, honours, and wealth.

Tehooladere is rich in wood, and grass for cattle.

The climate is finer, as the country is lower than that of the western tribes, although there are some high mountains. In geographical and historical respect, it has a certain celebrity, which I will presently mention. I have already mentioned that the river Berkona rises in the territory of Tehooladere. The lake Haik is also situated in this territory. This lake is one of the most important lakes of Abyssinia. Its Christian population gives it still more importance. A former great king of Abyssinia had established his seat in this country as I shall mention hereafter. Before I enter, however, into a description of this lake, I must mention another called Ardibbo, which I have never seen marked on the maps. This lake is in the tribe of Imam Faris, whose capital is in Gherfa. This tribe is situated between the country of the Danakil in the east, and Worra Kallo and Tehooladere in the west. Imam Faris is said to be frequently engaged in war with Berroo Loobo. He is in the possession of a few field-pieces, which he has bought from merchants trading to Mocha. He is on good terms with the Danakil, and his territory extends as far as a journey of four days from Aussa. If a traveller could succeed in penetrating to Abyssinia by way of Aussa, the former capital of the Kings of Adel, he might be able to obtain most valuable information of the countries between the Danakil and those Wollo tribes through which I have travelled. He might be able to throw much light on the geography of these countries of old, and by this means he

might make us better understand the accounts which we have of the annals of Abyssinia regarding the wars of its Christian rulers with the Mahomedan Kings of Adel.

The lake Ardibbo, near Gherfa, is said to be not much less in circumference than Haik; but there is no island in the Ardibbo. I must strongly recommend travellers attempting a journey to Abyssinia, to endeavour to the utmost to get in by way of Aussa, although I cannot conceal that this journey would be attended with many dangers. The traveller having arrived at Aussa from Tadjurra, could probably proceed either to Berroo Loobo of Worra Kallo, or to Imam Faris of Gherfa.

As the head servant of Amade, Chief of Tehooladere, had told us that there was a Christian village at the foot of Mofa, we resolved to pass the night at that place. From the capital of the Chief we had a very steep and long descent to the village; but our feelings of joy and cheerfulness at having been delivered from the hands of Adara Bille's servants, made us forget every difficulty and fatigue. It was dark when we arrived in the village. We applied to a merchant of Gondar, who kindly received us into his house, and provided us with food sufficient for our party. Although I found only an imperfect form of Christianity among the villagers, yet I felt much easier, than was the case among the bigoted Mahomedans, with whom I had been living since my departure from

Shoa. I learned from my host, that a report had spread over the country that a European had arrived in Shoa with a box, in which he carried his King. Others reported, that the King of the Mahomedans had arrived in Shoa; and that the Mahomedan rulers of these countries having heard of the report, were going to send a message to the king, who came from the east, to offer their assistance to him against the Christians. These reports evidently allude to the arrival of the British Embassy in Shoa. Other parts of Abyssinia are full of strange reports regarding the English.

CHAPTER III.

ARRIVE AT THE LAKE HAIK—DESCRIPTION OF THE LAKE—VISIT TO A CONVENT ON AN ISLAND IN THE LAKE—NOTICES OF THE EARLY HISTORY OF THE ISLAND—POPULATION—ACCOUNT OF THE MONKS, &c. —DEPARTURE FROM LAKE HAIK—ARRIVE AT THE VILLAGE OF BORA—HIGH MOUNTAINS IN THE VICINITY OF BORA—ORIGIN OF THE NAME TEHOOLADERE—LEAVE BORA, AND CROSS THE RIVER MILLE—THE MOUNTAIN AMBASSEL—ARRIVE AT THE DISTRICT OF WORRA KALLO, AND HALT AT THE VILLAGE OF LEEBSO—KIND RECEPTION—DEPARTURE FROM LEEBSO—CROSS THE RIVER ERGEBBO—FEROCIOUS CHARACTER OF THE RAIA GALLAS—COFFEE TREE ON THE BANKS OF THE RIVER ERGEBBO—CHARACTER OF THE YECHOO PEOPLE—REMARKS ON ABYSSINIAN HOSPITALITY—SINGULAR CUSTOM OF THE YECHOO WOMEN—IMMENSE PLAINS IN THE YECHOO COUNTRY—CROSS THE RIVER MERSA—MANNER OF PLANTING PEPPER—ARRIVE AT THE VILLAGE OF MERSA—HOSPITABLE RECEPTION—CONVERSATION WITH MAHOMEDANS—DEPARTURE FROM MERSA—SUPERSTITIOUS CUSTOMS —ARRIVE AT THE VILLAGE OF SHELTE—DIFFICULTIES IN PROCURING ACCOMMODATION—MARKET OF WOLDAIA—VILLAGE OF GOODDO—APPEARANCE OF THE COUNTRY—ARRIVE AT THE VILLAGE OF SHAL—CONVERSATION WITH A WOMAN—LEAVE SHAL—AFTER SOME DELAY REACH THE PROVINCE OF ANGOT—CLIMATE OF ANGOT—ARRIVE AT THE VILLAGE OF SARAGADEL—LEAVE SARAGADEL, AND REACH THE VILLAGE OF DELDEI.

April 7, 1842—THIS morning the merchant with whom I had passed the night, started early from his home to visit the market of Ancharro, which I have mentioned before. He promised to send some intelligence to Shoa through merchants of Alio Amba in Efat, whom he

would see at Ancharro. I regretted that I was unable to give him a copy of the Holy Scriptures, as he had expressed a great desire for it; but I will send some copies through people going from Shoa to the lake Haik. The village, the name of which I have unfortunately forgotten, consists chiefly of trading inhabitants, who are all Christians. Their trade is carried on from Gondar through Worra Himano to the country of Berroo Loobo and to the territory of the Yechoos, with articles which are found at Gondar.

Having taken leave of our friend, we directed our course to the lake Haik. The road led us through a most beautiful and fertile valley, being rich of trees, grass, and rivulets. The soil was chiefly black; but it is scantily cultivated, for the reasons which I have before mentioned. They principally cultivate maize of different kinds.

My joy on arriving near the shores of the lake was indeed great, as I had been desirous several years of visiting the Christians on the lake, and as the large mass of water reminded me again of the water-stock of the Red Sea, to which I had so often committed myself in former times, and to which the end of my journey would bring me again. How great will be the joy of a Christian, when, having overcome death, and triumphed over this visible world, he arrives on the stream of heavenly happiness, and when he is with those Christians who will enjoy this happiness to all eternity!

The Alaca of the Convent of Haik had been already informed of my occurences with Adara Bille, with whom he is personally acquainted. But when I arrived, I did not find him at home, as he was gone out on the principal road to the Yechoo country, believing that Adara's soldiers would not allow me to see him in lake Haik. He came to this conclusion from the circumstance that I did not arrive yesterday evening, when he had expected me immediately after the arrival of my previous messenger. Not being permitted to cross over to the island in the lake without the Alaca's special orders, I was obliged to wait on shore till he returned. In the mean time I was engaged in contemplating the shores and the very interesting country around, and in inquiring after the state of things on the island. The multitude of people also, who assembled soon after my arrival, gave me an opportunity of speaking on many topics; so that my long waiting for the Alaca was no lost time.

The shores of the lake in the west and north are not high, nor steep; but those of the south and east are surrounded by high and steep mountains. The circumference of the lake may amount to forty-five English miles. Several bays are observed extending inland a few hundred yards. The greatest extent of water is from east to west. The lake is full of water birds of different plumage. I was also told that it is rich in fish of a large size. The water is sweet, as may be expected from being a land-sea. The island, called

Debra-Nagoodguad, (hill of thunder), is distant from the north-western main land about 260 yards, and might easily be battered by rifle-men. The anchoring place is called Mad-gebata, and the village, where you must halt before crossing over to the island, is called Debra-Mariam (hill of Mary.) This village is chiefly inhabited by the wives of such priests who are married, as by an ancient law no female is allowed to enter on the island. All the inhabitants around are Mahomedans, who are not prevented however from visiting the island; but their wives are under the same restrictions as those of the Christians. A number of acacia-trees are observed near the anchoring place, between the village and the lake. These trees afford a pleasant shade to those who must wait for the rafts taking them over to the island. The eastern mountains of the lake are inhabited by the tribe Worra-Babbo, which is governed by the Chief Ali Adam, who is dependent on Iman Liban. There is but little wood around the lake, except in the south-east, which is far off from the island; but the inhabitants of the island cross the lake on rafts to fetch wood. Beyond the tribe Worra-Babbo is another tribe in the east, called Chaffat, and is independent. In the east of Chaffat is the country of the Danākil.

The old Alaca Debille at last returned. I was delighted at seeing him again. I had made his acquaintance a year ago, when he called upon me at Ankobar. I sent at that time a copy of the Amharic New Testa-

ment to the church of the island. I also gave him a copy of the Æthiopic New Testament when I met him at Dair. Thus my name was pretty well known in Haik, as well as the object of my stay in Shoa. The Alaca took me over to the island on a raft, composed of a thick stratum of reeds. The raft was about twelve or fifteen feet in length, and about three or four feet in breadth. The whole stratum of reeds is tied together with ropes at both ends, and in the middle. Two rowers moved this curious machine, which carries about six men over to the island. The depth of the water increases with the distance from the shore. About one hundred yards from the main land the water is very deep till almost close to the island. I was told that on most places of the lake the bottom cannot be found; but although I would not object to this, I doubt whether they have ever taken the trouble to examine the depth of their lake, especially as they are unacquainted with the plummet.

The western and northern winds raise high waves on the lake; while the winds blowing from east and south are prevented by the high mountains from displaying their full power over the water-heaps of the lake. As to the rise and formation of the lake, I am at a loss how to explain, as I could not learn whether there is any volcanic action in the neighbourhood, nor could I discover volcanic traces from the nature of the country around. I could not however examine the eastern and southern shores, being too far off from the island; and

I do not venture to judge from rocks scattered around the village Debra Mariam, as these may be ascribed to the destructive power of the violent annual rains. In my opinion, an observer should be careful in drawing a conclusion for the existence of former volcanos from his perceiving stones scattered around, as it is well known, which I could prove by facts, that the rains have demolished considerable hills. A traveller of late, who has not however been in Abyssinia during the rainy season, seems to me to have been greatly mistaken when he seemed to observe nothing but volcanic traces in Shoa.

It must be remarked, that the name "Haik" is a general expression, and means in Æthiopic "sea," or rather "shore." I should think that this lake is in a straight line from Ankobar, perhaps a little more to the east. I did not observe that there were any shells on the shore, nor did I hear that there were on other parts of the coasts. There is plenty of grass in the water, where it is not of considerable depth; and this is the place where the water birds are gathered in immense numbers, so that one shot would afford a great booty to the sportsman, if the prejudices of the inhabitants of the island would allow you to fire a gun. Their conviction of the sanctity of the island, in consequence of Tecla Haimanot's having resided on it, and blessed the water, seems to have produced this prejudice. The same prejudice would be in your way if you attempted to kill a bird on the island, though I

saw there several trees, on the branches of which was such a multitude of vultures, that I wondered the branches were not broken.

Having arrived on the Island with the Alaca, I was first conducted to his house, and then to the Church consecrated to St. Stephen. It must be remarked, that this is not St. Stephen, the first martyr mentioned Acts viii., but Abuna Stephen, who governed the Church of Abyssinia at a former period. The Church is rather large; and the inside is embellished with the images of many saints and angels. St. George on horseback killing the dragon—the Virgin Mary holding the child Jesus in her arms—St. Michael, &c., are principally distinguished among the multitude of pictures. The priests also showed me the grave of their St. Stephen, and related of him many stories and miracles, as might be expected from an Abyssinian Saint, whose holiness and claim to esteem, in the eyes of an ignorant people, are entirely founded on such stories.

The people of Haik, I was told, worshipped a serpent till Abuna Salama-Qaasieb came to the island and converted them to Christianity. Afterward, the island, or rather the hill Debra Egsier in the east of Haik, was the seat of King Del-Naod, who came from Tigre about the year 960 of the Christian æra. If this fact is true, we might be led to suppose that Del-Naod did not reside in Shoa, as other histories of Abyssinia tell us. It is well known to European readers, that Del-Naod was the son of Aizor, King of the ancient

line, which is derived from Menelec, the son of Solomon, by Maqueda, the Queen of Saba. At the time of King Aizor, the Jewish party is said to have been powerful in Abyssinia, and when the King died, Gideon and his wife Judith, leaders of this party, are said to have killed 400 royal princes on the mount Damo in Tigre, which was at that time the state-prison for the royal issue. However, Aizor's son, called Del-Naod, found means, through the assistance of the nobility which adhered to the family of Menelec, to escape to Shoa. As I do not find any place mentioned and selected for this prince in Shoa, I might not object to his having resided on the Island of Haik, as this was indeed one of the best places he could choose for his security.

About 400 years afterward, the Island was visited by Icon Amlak, as I was informed; although this would not quite agree with the time when Icon Amlak is generally admitted to have lived; viz. 1268. This prince was restored to the possession of the ancient dominions of the Solomonean family by Tecla Haimanot, the celebrated founder of the order of friars of Debra Libanos in Shoa. He had the seat of his empire at Tegulet, which seems to have been made the capital of Shoa by the descendants of Del-Naod, if he did not reside there himself.

Icon Amlak expelled the women from the Island, establishing there a monks' cloister, which received lands around the Island. 333 tracts of land were

granted to the church of St. Stephen, and 333 other pieces of land were given to the Convent. But all these benefits have now been withdrawn by the Gallas, who possessed themselves of the whole country around. These Gallas, however, who are Mahomedans, and speak only Amharic, and belong to the tribe of Tehooladere, are at peace with the Haikians; yea, they respect the inhabitants of the Island, as it proves a refuge for them and their property in time of war with other tribes. The monks hire tracts of land from the Gallas, which they cultivate for their daily maintenance. The islanders must provide the Chief of Tehooladere with gesho—a plant used by the Abyssinians instead of our hops in preparing beer—lemons, and also money; as the Gallas around believe that immense treasures are hidden on the Island. The monks of the Convent appear to be very poor at present, as their former benefits are gone. Several princes of Abyssinia, however, support the Convent. The King of Shoa also sends money and clothes to Haik from time to time, probably in remembrance of his ancestors having being preserved on that island from the slaughter of Damo, and in the hope of obtaining a particular blessing from the prayers of a monk's congregation, which has the reputation of extraordinary holiness and heavenly-mindedness.

The population of the Island amounts, as I was told by the Alaca, to 350 souls, consisting of monks, priests, scholars, and servants. Before the Gallas abridged

them of the ancient benefits, the population amounted to upward of 1000 souls.

Abba Salama, who converted the Haikians to Christianity, brought a Tabot (holy ark) from Jerusalem with many other curiosities, such as, pieces of the Cross of Christ, and the sponge mentioned in the Gospels; but King Zara-Jacob sent these things to the high mount Geshano, of which I shall speak afterward. Abuna Yasoos, who came 400 years after the Haikians had been converted to Christianity, blessed the lake by expelling all the evil spirits residing in the water. These took flight and established their residence in the lake Ardibbo.

It may be expected that the most celebrated Abyssinian Saint, Tecla Haimanot, cannot be missing in a place where the ignorant, superstitious, and cunning priesthood wants his miracles to give some additional holiness to the place, to deceive the simple lay-man, and to cover their hypocrisy with the cowl of an odd fellow like Tecla Haimanot. When he arrived on the western shore of the lake, he pulled off his shoes, and walked on the water like Christ did as mentioned in the Gospel of St. Matthew. A rose-tree grew up on the spot where he had left his shoes. The large pitcher, in which Tecla Haimanot brewed his beer, is still existing; and also the place where he prepared his bread. Both objects were shown to me. The vessel has been manufactured from iron, which is covered with clay, and preserved from falling off by means of a skin tied

around the vessel. Tecla Haimanot brought the date-tree from Jerusalem; but he seems to have forgotten to teach the islanders how to treat these trees. There are about fifteen or twenty on the island; but they do not produce any fruit, the inhabitants being unacquainted with the treatment of these trees.

The spiritual father of Tecla Haimanot was called Abuna Yasooma, who educated the lad, made him a monk, and sent him to Debra Libanos in Shoa, to convert the pagans. Tecla Haimanot had been twelve years in Haik. Abuna Yasooma liked him so much, that he called him his father from the following circumstance. Tecla-Haimanot was one day stirring up with his hands a hot panado in a vessel without hurting himself in the boiling water. Yasooma seeing this, exclaimed, "I have thought that you were my son, and I your father; but now I find that you are superior to me; henceforth I am your son."

The Island has almost a square form, and is about two miles in circumference. The Order of the Monks is that of the celebrated Monk Aragawi, who lived in Debra Dano, in Tigre. There rules are those which are prescribed in the book of the Monks—Matzhafa Monakosat, written in Æthiopic. The islanders do not agree with the innovations which have been made in other parts of Abyssinia. They do not believe in the three births of Christ, nor do they maintain that the human soul has any knowledge in the womb.

With regard to the establishment and internal eco-

nomy of the Convent, I have obtained from the Alaca the following information :—Each friar receives daily one cake of bread from the common baker, who receives the meal, wood, &c., from the common stock; and a quantity of beer from the common brewhouse, where the vessel of Tecla Haimanot still renders excellent service. The common funds are very scanty at present; so that if an individual should want more, he must provide it at his own expence; but these additions must be prepared publicly in the common bakehouse or brewhouse, to which the materials must be delivered. They are not allowed to prepare food, &c. in their own houses; and if any were to transgress this regulation, he would be excommunicated by the Alaca. Clothes are also given from the common stock. Each Monk has a share in the lands, which are, however, at present in the hands of the Gallas. These lands are hereditary; but the son cannot obtain the share of his father, unless he become a Monk. A married man may live a long time on the Island; but as soon as he turns Monk, he must divorce his wife. Priests and Deacons are not bound to do this; but they must leave their wives on shore, and only visit them at certain times. Each Monk or Priest has a few boys, whom he uses as his servants, and educates for priests or monks, that they may be received into the Order of the Convent, and become sharers in the common benefits. The principal business of the friars is to say the prayers prescribed by their books.

Strangers and visitors are accommodated at the public

expence; but they can only be introduced by the Alâca, whose servants watch on shore, and inform him of the arrival of visitors. This is particularly the business of the steward, whom the Alaca has located in the village of Debra Mariam, to which a stranger has first to go. Then the steward cries out from the shore to the Island, where other servants of the Alaca have to watch.

The leaders of the whole establishment are as follow: 1. The head of the whole island. 2. The Alacas of the Church and Convent. 3. Afa Mamer. 4. Megabi. 5. Safari. 6. Tamaki. Each is subject to the person superior to himself.

There may be about 100 houses, each being for a Monk, with a few boys. Each house has a little garden, surrounded by a fence. The streets are very narrow; but the whole appearance of the Island, which, I should think, is about 5000 feet about the level of the sea, certainly affords some of the finest scenery in Abyssinia. The climate is very agreeable, being neither too hot nor too cold. The heat is always tempered by the sea breeze. Indeed, the Island appears to be suitable for persons who wish to live a sorrowless life; which is the principal thing desired by an Abyssinian saint or monk. Were these Islanders real Christians in their doctrines and lives, they would undoubtedly be able to contribute a great deal to the propagation of Christianity in Abyssinia and beyond it; but at present they are, in my judgment, complete hypocrites; being a proud, ignorant, beggar-like, raving, and worldly-minded people, who

cannot be *the salt of the earth.* All my conversation, tending to the reception of the Word of God, and the conversion of our hearts to the living God and Saviour, were instantly counteracted by their turning the discourse to the miracles of their saints, to the sanctity of the Convent, in consequence of Tecla Haimanot having resided on the island, and to begging for property. The Alaca Debille is the best of all, being less ignorant and less beggar-like. He is respected by the Gallas, whom he knows how to treat properly. He is very open to explanations derived from the light of the pure Word of God. I dare say that he would have liked me to stay with him for some time: indeed, he requested me to do so, although there was no prospect of his being rewarded for his hospitality, as I was without any means. A quantity of the Holy Scriptures might be deposited on the Island, as people from all quarters of Abyssinia are continually flocking to the Convent, and as the route to Tigré leads by way of Haik, which is only seven or ten days' journey distant from Ankobar.

I have forgotten to remark above, that the rafts crossing over to the main land are every evening placed on the Island for the sake of precaution; so that the islanders are always secured against a sudden attack. After sun-set the rowers cease from work. They loosen then the ropes and take the reeds to the Island, where they tie them up again on the next morning, when they are quite dry. A strange Navy indeed, which is to be seen here in its first and weak beginning!

As the Alaca had invited me to pass the night in his house, I readily complied with his wish. He provided me and my servants with food. The beer, however, was so strong, that I refused to drink much of it, being apprehensive that it would disagree with me. It was very bitter, or rather sour, having been prepared with too large a quantity of gesho. I had already heard on the road that the beer of Haik was too strong, and therefore not liked by the Gallas around.

April 8, 1842—The Alaca Debille introduced me this morning to Wolda Georgis, the head of the Island of Haik. He appeared to be a coldly-minded man. When he heard of my misfortunes, he said, "You have no property; but when you have reached your country, you will get some." Fancy, what a miserable consolation this was. I left him after a few minutes. Having returned from my visit, I wrote a letter to the King of Shoa and to his Excellency Capt. Harris, the British Ambassador, informing them of what had occurred. The Alaca Debille advised me to return secretly to Shoa by way of Worra Kalla, or to send a message to Berroo Loobo, who would restore my property; but I would not desist from prosecuting my way to Massowah, whatever further might occur to me on the road. The best plan I conceived was to depart from Haik as quickly as possible, and to put the matter respecting the lost property into the hands of the King and the British Ambassador.

As this day was Friday, I was obliged to cross over

from the island to the main land, the rafts not moving on Saturday and Sunday, on account of the sanctity of these days. I wanted to pass the night in the house of a Debtera; but he positively refused me, saying, that he was too poor to give me any thing to eat in the evening. I knew that he told me a falsehood. To speak the truth, the Haikians have not recommended themselves in treating me properly, except the Alaca Debille, although they know me very well from Ankobar, and would be certain of a good reward on my return to Shoa.

I first despatched three of my servants with letters to Shoa, as I could not take them all to Massowah. It was a heartfelt sight when the three men took leave of me, having been companions from the beginning of my tribulation. They wept excessively, and I could not myself refrain from shedding tears. They then went down on their knees, begging for pardon, if they had given offence in any way; and then required a blessing from me. These moments will not very soon be effaced from my memory. They were extremely sorry for my sending them back, although they knew that I could not provide for them on the road. At last they went their way, and we prosecuted ours in the direction of north-east; but being already too late to go a considerable distance, we went to the village Bora, in the district Wordai, distant about five miles from the lake. Here we found a Debtera, who received us kindly and provided us with whatever his

circumstances would admit. He is the only Christian inhabitant of the place, all the others being Mahomedans. I shall not forget to reward him if he comes to Ankobar, as he has done his duty toward his fellow-creature in affliction and poverty. He stated that he had seen me at Ankobar, and that he was glad of having been enabled to render me a little service, and of making his personal acquaintance with me.

Several high mountains were visible in the neighbourhood of Bora to the north and north-west, the highest of which is Sagarat, on the northern foot of which the river Bashilo was said to rise. This would not be far from the sources of the Berkona. Sagarat belongs to the territory of Imam Liban, and the sources were to be placed between the territory of Iman Liban and that of Yechoo. I have no doubt that the high mountain of Sagarat, and the whole ridge of hills branching to south and north, form the water shed in this part of Eastern Abyssinia, and is evidently the continuation of the famous range of mountains which I have frequently mentioned in my Journal.

Tehooladere is said to have derived its name from a priest called Teclo, coming from God, and who lived in the country before the Gallas had taken possession of it. As he was a man of great influence, and principally feared and respected for his magical reputation, the country was called Tehooladere, the word Teclo having been corrupted into Tehool. Adare is for Adara —he rested—passed his time—Tecloo Adare—Teclo

passed his time (in this country). Perhaps the whole story has been contrived by an idle monk of Haik, in order to give more celebrity to the Convent, which had formerly enjoyed an influential man like Teclo. In general, the learned Abyssinians being fond of mystical interpretations, are prompt to find out a meaning for every thing, unconcerned whether their explanation is affected, or forces a laugh or not.

April 9, 1842—This morning, about six o'clock, we left Bora and our kind host, Debtera Atkoo. He gave us some provisions for the road. From Bora we had to descend a little into the pretty valley of the river Mille, which rises on the northern end of the mountain Mofa, and runs toward the country of the Adals. This river separates the territory of Tehooladere from that of Ambassel and Yechoo. The course of the river Mille to the east, and that of the river Bashilo in the west, shows that the mountains of Mofa and Sagarat form the watershed, and are the continuation of the famous range which surrounds Eastern Abyssinia like a girdle. In the east of this range you enjoy a milder climate, which gets hot the more you descend toward the country of the Danākil. This descent takes place over little hills and valleys almost impassable on account of thorns and other kinds of wood.

We crossed the river Mille about seven o'clock. It runs through a most beautiful valley, being rich in trees and grass, and a good soil for cultivation; but notwithstanding this, the valley is neither cultivated

nor inhabited, but left a complete wilderness. I have never seen such a variety of birds, of the most beautiful plumage, as in this valley, and I am sure that a good collection could be made for zoology. The bed of the river is of considerable breadth; but its real breadth, where there was water and where we crossed, was only fifteen feet and a quarter in depth; but it must be remarked, that this was the hot season of the year. The river runs north-east-east, and we followed its course for a distance of a few miles, till we took a more northern direction in the vicinity of the mountain Ambassel, from which the tribe and the whole country around has its name. The height and steepness of this mountain raises the greatest astonishment. It is one of the most important strongholds of Abyssinia, which, if well guarded, would be able to check a large army for a considerable time, as there is only one road, which is steep and dangerous, leading to the top, where there is a plain with water and good ground for cultivation. This mountain was for some time the state-prison of the former Emperors of Abyssinia. The royal princes were frequently confined on this stronghold, which is not far from that of mount Geshano (not Geshen) which is in the north-west from Ambassel, as well as I could ascertain without the compass. Besides these mountains, those of Damo in Tigre, and Weihne in the west of Abyssinia, were selected for the imprisonment of the royal issue.

The present Governor of Ambassel is Ali Boroo, a

Mahomedan. Most of his subjects have turned Mahomedans. He is completely independent, as no Abyssinian force can compel him to make submission to any one of the principal rulers of Abyssinia. He shows however great attachment to the Muhamedo, i. e. to Iman Liban, who is considered the head of the Mahomedan party. Ali Boroo has lately sent a detachment of troops to assist the Imam against the invading forces of Berroo Aligas and of his brother Faris, Governor of Yechoo (not Edjoo).

The mountain Ambassel has several high and prominent peaks, and extends from south to north with a little east. It is about nine or twelve miles in extent from south to north. Its banks in many places resemble walls of an immense height, and I doubt whether the ball of a cannon of the best calibre would reach the top of the mount. This stronghold would be of the most decided importance in a better military system of Abyssinia, in order to secure its eastern frontiers against the Gallas and Danakil, who could be conquered with the greatest ease by a small detachment of regular troops starting from Ambassel. In general, my road from Shoa to Tigre has convinced me that Eastern Abyssinia is almost unconquerable, and would be so if its rulers once adopted the European military system.

Having crossed the river Mille, we entered into the districts of Seeba and Goombisa, through which the Mille runs, whereupon it is lost in the sandy deserts

of Adel. Both districts belong to the tribe of Ambassel. Having passed the district of Seeba, we traversed the district of Woochāle, in which we travelled through a village called by the strange name Sekdat-teherk. On enquiring after its meaning, I learned that the inhabitants formerly used and manufactured clothes from the wool of black sheep, which is called in Amharic Sekdat; but having become acquainted with cotton and the manufacturing of it, they relinquished the use of black clothes, which they then considered as Teherk, i. e. rags; thus dishonouring the improved state of the skill of their countrymen. Having traversed Woochāle we came to the district of Worra Kallo in Yechoo, which must be well distinguished from Worra Kallo in the Wollo country, which is governed by Berroo Loobo, as I have stated above.

We halted a little in Worra Kallo in order to beg for some provisions, as we were very hungry. In a village, called Leebso, we met two Mahomedans, who had lately arrived from their pilgrimage to Mecca. They spoke favourably of the Europeans whom they had seen in Massowah and Jidda. The large Indian vessels had particularly astonished them. One of the Hadjees asked, why the Christians did not allow a woman who had brought forth a child to go out of her house before forty days had elapsed. I replied, that this was an Abyssinian practice, derived from the Jewish law, which was not observed by us, except so far as the New Testament approved of it. This matter

led us to an explanation of the difference between the word of man and that of God. I was sorry that I could not give him an Arabic Bible, as he understood the Arabic language pretty well.

As it was late when we arrived in the village, and having been overtaken by a violent rain, we took the liberty of entering into the nearest house on the way side, and asked the proprietor for a night's lodging. Having entered the house, I observed a tall man nearly naked, sitting on the ground in his room. His long black hair, dark face, grave posture, and, in fact, his whole appearance gave me the impression of a head-breaker, and hangman's servant, from whom we had little to expect. He looked upon us with fierce and ferocious eyes, and did not speak a word, nor return our salutation. I was really a little afraid of him. However, I attempted to gain his heart by entering into a conversation, showing no sort of fear. I first related the disastrous occurrence with Adara Bille, which affected him so much, that he became more open and familiar, and felt some compassion for our afflicted condition. I asked for a night's lodging, when he ordered me to sit down on a skin which he himself spread on the ground, and bid his wife prepare supper. When this was ready, he invited me and my servants to partake of it, which consisted of a fiery pepper soup, raw meat, and teff-bread. While we sat at table, he several times made excuses for not being able to treat us better, as he had been obliged to leave his country

in consequence of war, and had not yet been properly established in Leebso. His invitation was quite superfluous, as we were so hungry that we could eat any thing; as the proverb says:—"Hunger is the best sauce." We had no longer the least fear of the man, whose looks had almost induced us to leave his house and to seek elsewhere for a night's lodging, although the rain fell down in torrents. After we had finished supper, we were requested by our host to sleep on whatever place we could find in his room, which was full of men, horses, donkeys, and fowls. The rain was also coming in. This however did not signify in the least, and we knew how to manage the business, the principal thing had been the food.

I was not a little rejoiced in my mind at this good reception, and I said to my people, "What a shame it is that we put so little confidence in our heavenly Father, who has accommodated us better than when I had still my own means." Really we starved more near the river Bashilo, when I was able to buy my own provisions. Although we had not here the abundance which we had with the Queen Dowager in Zalla Dengai, yet our food was sufficient to satisfy our hungry bodies, and to require more we are not entitled by the prayer, *Give us our daily bread.* A circumstance which I always experienced during the whole subsequent journey to the coast, was, that whenever I intended to get more by begging in the villages than was requisite for

one day, we were entirely disappointed, that I should not care anxiously for the wants of the next day.

April 10, 1842—Early this morning we departed from Leebso, moving toward Mersa, a celebrated village, inhabited chiefly by merchants of the Yechoo country, into which we entered yesterday afternoon on arriving at Worra Kallo. Having proceeded on our way for about half an hour we were overtaken by a heavy rain, which compelled us to seek for shelter under trees, no house being visible in the whole neighbourhood. The second rainy season—between February and April—appears to be heavier in these regions than in Shoa. Perhaps the mountainous country, which must be always clouded, contributes to this phenomenon. It is a fact, that where there is high land in Shoa, the rains are more frequent and heavier. We were in a large valley, a complete wilderness, though it might nourish many thousand of inhabitants. The acacia-trees and bushes were in such abundance that we lost our road several times, and were entirely at a loss how to extricate ourselves. The mountains around were quite clouded, so that we were unable to find and correct our direction, which was pointed out to us by our kind host at Leebso. We did not know whether we should not fall into the hands of the Gallas and Danakils, who dwell on the eastern end of the wilderness; or whether we should be attacked by ferocious beasts, against which we had no weapons of defence. Fortunately, however, the rain ceased, and the clouds were dispelled, and with these

our embarrassments were dispersed, as we could now distinguish the mountain which we should pursue. However, the violent rain had made the slight soil so slippery, that I frequently fell down. The vapourous air besides and the thorns made our walking very inconvenient.

About nine o'clock we crossed the river Ergebbo, which runs to the country of Adel, as is the case with all the rivers rising in the east of the famous range of mountains in Eastern Abyssinia. Probably there is a large river down below toward the country of Adel, a river which may take up all the rivers, brooks, and rills, of which we passed several since we passed the river Mille yesterday. This river, which probably receives the waters of Yechoo, Lasta, and Agow, is most likely the upper course of the river Anazo marked on the maps. It may be the general conductor of the mighty reservoir of water which is contained in the mountain range so frequently mentioned. The Hawash takes up all the waters coming from the east of the water shed of Shoa and Worra Kallo; why should we not therefore be allowed to suppose, that a companion of the Hawash takes up the numerous water tributes of Yechoo and Lasta, collects these tributes to one common stock, and conveys them to the coast; but that the long journey through the sand of Adel prevents it from reaching the Red or Indian Sea, as is also the case with the Hawash. Had I been able to take my route through the country of the ferocious

Raia Gallas, as I intended to do, I should have obtained more particulars for or against this opinion.

The Gallas have intruded themselves around the whole eastern girdle of Abyssinia, between the Danakil and Abyssinians. They live at enmity with both these nations, although they have adopted the Mahomedan religion. In the east of the great plain which we traversed, there are several tribes which pay tribute to the Governor of Yechoo; namely, the Chorrē, Logana, and Boorra tribes. It must be observed, that the Yechoos are not Gallas nor Pagans, as it would appear from Mr. Bruce's work. At least, at present, they are Christians, and speak Amharic; and I did not find that their features are the same with other Gallas. Probably Mr. Bruce, who although the best writer on Abyssinia, yet is sometimes greatly mistaken, took those tribes which are dependent on Yechoo for Yechoos themselves. In the north of these tribes toward Lasta and Agau are the Ana and Raia Gallas, who could not be subjected by the Abyssinians on account of their mountains, which appeared from a distance to extend to the very sky. The Raia Gallas, of whom I shall speak frequently hereafter, are the most ferocious set of people, plundering and murdering for the sake of pleasure. They are divided into several small tribes, which dwell in the higher and lower countries of their mountains. The mountain ridge which they inhabit, probably extends a hundred miles from the south to north-east. There they watch the opportunity of carrying terror

and death against the lower countries in the east and west. If the traveller had not to fear this inhuman set of people, he would be able to reach Tigre in a much shorter time; and the route between Shoa and Massowah would be considerably abridged. But thus the traveller is compelled to take a long and tiresome route through the country of Lasta and Wag, on account of the Raia Gallas lurking like lions at the foot of their mountains.

On the banks of the river Ergebbo I saw the coffee tree. It was about fourteen feet in height. The leaves were very long, and the husk of the fruit, which was not yet ripe, red and sweet. Coffee is not dear here, as the Mahomedans plant as much as they want for themselves, the Christians refusing to drink from religious motives.

Mersa is the point where Christians begin to become frequent, and their number increases to the foot of the Yechoo mountains, where the Mahomedan power was seldom felt. The Christians and the people of Yechoo in general are said to be good, simple, and hospitable. This testimony appears to be true to a certain extent. Since I had left Shoa and been without means, I had not been so well treated as in Yechoo. It appears that they have kept up much of the ancient Abyssinian manners. Their mountainous country separated them from the intercourse and political movements of other Abyssinian provinces, and this circumstance contributed much to the preservation of their former character. Their hospitality may be partly ascribed

to the great wealth which they enjoy. They have every thing that an Abyssinian wants in abundance. They have a beautiful soil for cultivation, a soil which will produce all that they want.

Having been in circumstances which rendered me independent, as well as entirely dependent on Abyssinian hospitality, I am able I think to be a competent judge of what that hospitality is, which by many writers has been overrated. As long as you have property, and appear to be a great man in their eyes, you will be well received every where, as they calculate upon a payment more than double the value of what you receive. They also expect that the stranger will give a handsome present in return. If he does not give a present, he will certainly not meet with a civil reception should he come again to the house of the same host. Abyssinian hospitality is intended, in most cases, with the view of obtaining great profit. It is true, that in Shoa and in some other places a traveller has little to reflect how he shall reward his host, he being compelled by royal orders, to treat the stranger well. If you are a poor man, you may in some cases be well received; but the Abyssinian in his hospitality merely seeks his own interest. He gives you to eat and drink for his soul's sake, as he says. The Abyssinians believe that if they give a few loaves of bread and some horns of beer to an afflicted stranger, God will admit them to His particular favour, and that He will forgive all their sins. Others will receive you for the sake of curiosity, as

they perhaps seldom or ever see a white man, believing that he comes from Jerusalem. They think that the reception of such a stranger into their house will give them an opportunity of asking questions about this holy city; questions which are sometimes so foolish and childish, that you can scarcely listen to them. When the stranger leaves the house, he must give a blessing, which, in the opinion of Abyssinians, has a particular effect against devils, gins, ants, locusts, mice, famine, war, sickness, &c., because he came from Jerusalem. Others will give you food, or a lodging for the night, because they expect medicine from you. Others perhaps will receive you, because, as they say, you have no father, nor mother, nor relations in the country. These are the principal motives of Abyssinian hospitality.

And then, what do they give you? Perhaps they will allow you to sleep in a stable with their cattle—perhaps they will give you some teff-bread and pepper-soup, which almost sets your lips on fire; or perhaps they will give you a few horns of hydromel and beer. But they will never slaughter a sheep when you come to them in a poor appearance; though if you appear to be rich, they will not hesitate to slaughter the best sheep and largest bullock, as they are certain of receiving double the value. Whoever goes to Abyssinia, should be warned against relying on the hospitality of the cunning Abyssinians. It is better if you have your own means; but if you lose these, you must not despair;

as you will find, under God's direction, as much as you absolutely want till you reach the coast. This is my impartial opinion of Abyssinian hospitality, which I have experienced in good and bad days. Do not rely on Abyssinian hospitality, but make yourself as independent of it as you can; but if you must rely on it, you may be sure that you will find what you want daily, till you can help yourself.

If a traveller should fail in procuring his daily food from the inhabitants of a village through which he passes, it is advisable for him to go to the church of the place, which must feed a stranger who is a Christian. You may go there without any hesitation, because most churches have the benefit of lands for that purpose. You sit down at the entrance—called Decha Salama—till the priests ask you what you want. At all events, they cannot refuse you a night's lodging, if they should be wicked enough to give you no food. But if you once obtain a lodging for the night, you may then go through the village and find a little bread or some hog's beans, with which you must be content if you wish to travel in Abyssinia. The good water and healthy climate will make up for the comforts of other countries. In general it is customary for a traveller to sit down on the ground at public places where the villagers can see you, and if any one will receive you, he will come and call you. Should you wait however for a considerable time without having been called by any one, you may then attempt to ask for a lodging in a house you choose;

and if you are sent away, it is best to go to a church.

This matter leads me to mention a subject which may prove useful to many Europeans, who appear to consider Abyssinia a country in which they could make their fortunes in a short time. This is by no means the case; and he who entertains this opinion, will be utterly disappointed if he goes to Abyssinia for this purpose. It is true, that a mechanic might be able to collect a large fortune, if people would pay him properly for his work; but this is never the case. They want him to do every thing without payment; yea, they expect that he will make them a present for the favour which they believe they have done him by requesting his services. If there are Abyssinians of a better mind, they will perhaps give to the labourer a sheep, or some barley and other things in kind. But this is rather a trouble than an advantage. As long as the Abyssinians do not travel to other countries, and are not acquainted with European customs and the value of European articles, or the usefulness of a European mechanic; or as long as any Abyssinian ruler does not encourage the improvement of commerce and manufactures at any expence, as Mahomed Ali, Pasha of Egypt, has done, we must not expect that artisans and merchants will gain advantage to any considerable extent. Abyssinia is at present in a state of infancy compared with European nations; but if it were governed by a proper government, it would soon rise to be the

first power of Africa, and its flourishing state would be of the most decided advantage to European speculators of all kinds.

Moving toward Mersa, we met multitudes of people going to the market of Goobhāra, a village through which we had passed yesterday. I observed a very strange custom of the Yechoo women whom we met on the road. They either turned backward, or turned their faces to the ground, standing still on the way-side. Believing that this arose from the fear which they had at seeing a white man, or that it was a trace of modesty customary in their tribe, I inquired the reason; and I learned that in doing so, they request a blessing from the traveller, who has to address them with the words: "May God have mercy upon you;" or, "May He bless and preserve you." I observed afterward almost the same custom in the Wag country, though only in the male sex.

I have already mentioned, that the immense plains of the Yechoo country would admit a more numerous population; but on examining this matter more fully, I found that they leave them uninhabited on purpose. These plains, which are complete wildernesses, are narrow in the west toward the foot of the mountains, but very considerable in breadth toward the east and the Galla country. Thorns and other kinds of wood grow up on these plains in such abundance, that you can scarcely find your road through this thorny wilderness, which is dreaded on this account by large wild beasts.

Thus naturally fortified against the inroads of the Gallas of the east on points where the only entrance is presented to these savages, the Yechoo people do not feel inclined to deprive themselves of this thorny stronghold by means of cultivation, for which they have room enough in other places. Besides, the cultivation of such a wilderness would require great exertions, which the laziness of the Abyssinians will not attempt, unless the utmost necessity compels them. The climate in these plains is beautiful, neither too hot nor too cold; the air being always refreshed by the winds blowing from the mountains. There is plenty of water poured out from the veins of the neighbouring mountains.

About twelve o'clock we crossed the river Mersa, which carried in its narrow bed such a mass of water that we had great difficulty in passing the river. The heavy rain which fell this morning had caused this swelling of the river, which at other times cannot have much water. Much cotton is planted on the banks of the river. But I was particularly struck with the manner in which the natives plant their red pepper. They dig small pieces of ground near the river, which they surround by a fence. In this the young pepper plant is placed, and covered with reeds, which however do not touch the top of the plants, as they stand very close together. These reeds are frequently sprinkled with water, which drop down on the plants gradually. This treatment evidently contributes to the speedy and luxuriant growth of the plant. When it has grown about

a foot in height, it is transplanted into another tract of ground. I was told, that a pepper-plantation of only about ten or twelve feet in circumference, will bring in to the proprietor a revenue of two or four dollars, as he is enabled to plant a large field with the previous produce of but a small garden.

Having crossed the river Mersa, we immediately saw the village of the same name before us. We had already been made aware that Christian merchants resided in this village; but my principle was not to inquire much on my own account about the religious differences of a place, as the principal thing that I wanted was such hospitality as would satisfy my necessary daily wants, and because my duty as a messenger of God's Word should be exerted toward Christians as well as Mahomedans, without any predilection or choice of my own. I could compare myself with the birds of the wilderness, which, without any choice or knowledge, fly to the branch of a tree they happen to reach, and generally find on the ground below what is requisite for them. In the same manner I went into the next house and accepted with thanksgiving whatever was presented to me for my bodily wants; and wherever the Lord gave me an open door and an open heart to deliver the message of His Word, I spoke freely of His infinite grace and love to sinners, revealed in Christ, without asking whether the people of the house were Mahomedans or Christians.

We entered into a little house in Mersa close to the

way-side. The people of the house proved to be Mahomedans. Upon entering and saluting them, an old sickly looking woman returned our salutation, and bid us walk in and sit down on a skin, which she spread out before us. She then ordered her daughter to make some coffee, and to bake a few cakes. In the mean time, she gave us some hog's beans, till the coffee was ready. A neighbour-woman, who was a Christian, was with her, and who hearing that we were Christians, said, "Why did you not go to the houses of the Christians?" I said, "In the first place, we are strangers, who do not know any thing about the religious differences of the inhabitants of this place; and, secondly, we are afflicted strangers, having been deprived of our property by the hands of a robber on the road. We therefore apply to all who feel compassion for the afflicted." The Christian woman then ran out of the house. We thought she was gone to fetch some provisions for us; but we were utterly disappointed, and we never saw her afterward. But this disappointment did not signify, as our old kind hostess did every thing to show her compassion for us. "I know," she said, "that you are Christians; but this does not prevent me from admitting you to my house, because you are strangers of Allah, (God) who has ordered us to do good to them." And really she did so. Though she wasa poor woman herself, she did every thing to make us comfortable, presenting us with coffee, bread, and afterward milk and beer.

While we were enjoying ourselves with what was given by our hostess, several Mahomedans entered the room. One of them began the conversation by asking, whether I knew at what time God would send them either famine or cheapness. I said, that God kept this secret to himself, and that whoever should attempt to disclose it by means of his natural knowledge, would turn a liar and offend God: besides, he would lead his fellow-creatures to unwarrantable errors. "Well then," the Mahomedans replied, "thus you know nothing about this subject." "No," I said, "nothing at all; but I know about another more important famine and cheapness of our souls, of which I am going to tell you." I then spoke about the natural corruption of sinful man, who unless he seeks for his salvation through Jesus Christ, the only Saviour, will be lost for ever. While I was conversing with these people, a Mahomedan Sheik came in. He first said to me, "Shave your head." This led us to the same topics on which I had just been speaking; but the Sheik interrupted us, by addressing our hostess and requesting her to send us away. She said, that she would not do so, as we were an afflicted people. I said, "Why do you trouble the woman on my account because I am a Christian? If you believed what our Gospel says, *He who loveth God loves his brother also*—you would not say what you have." He then arose and walked off in anger.

Another Mahomedan who came in, immediately got affected when I returned his salutation in the Amharic

words: "Egsiabher yemas ghen"—May God be praised! The Mahomedans, although they only speak Amharic, will never use any other expression than the Arabic "El-hamd-lillāh," in order to distinguish themselves from the Christians. I then said, "Whom shall I praise but God, who daily does me good in body and mind; and not only me, but also those who do not know Him and believe on His Son Jesus Christ, who is the only Saviour and Mediator between God and man."

April 11, 1842—We left our kind hostess about seven o'clock, A.M. Before starting I had an opportunity of observing a superstitious custom which is common to Christians as well as Mahomedans. The woman of a neighbour sent to our hostess for the staff of Moses, as they call a kind of acacia wood. They believe that a staff of this wood swung before a woman in labour, will considerably promote her delivery. Moses is said to have used a staff made of this sort of wood when he struck the rock in the wilderness; and in like manner the Holy Virgin is reported to have used it.

I also observed another extravagant superstition, which we could scarcely expect from Mahomedans. They pay great respect to certain trees. There was a tree in Mersa which they particularly hold in great reverence. My people desiring to sit down under its shadow, were immediately driven away, lest the Adbar should be angry. Adbar means keeper or watchman. They grease this tree, and perform religious ceremonies under it. Nobody dare touch or damage the tree with-

out risking a severe punishment. We saw on our road yesterday a large tree, a wanza, which was greased. This superstition is common to Mahomedans and Christians, and particularly to the Pagan Gallas, from whom the Abyssinians appear to have adopted many heathenish customs and practices. The Shoans acknowledge many things as Adbar. Thus, for instance, a leopard has been frequently seen in the forest of Aferbeini, near Ankobar, on a tree close to the monastery of Tecla Haimanot. One day I expressed a wish to let this beast feel the power of my rifle; but the monks having heard that I wished to kill the leopard, and that I had agreed with people to let me know when the beast was on the tree, came and begged me not to destroy the leopard, as he was an Adbar, or protector of their monastery. I said, "On this account I wish to know whether he can stand against my rifle, in order that you may give up an idea which is highly disgraceful to a Christian, who should be better instructed from the Word of God." Many people in Shoa told me, that leopards are Adbars, as they show the road to fugitives who endeavour to escape from the captivity of the Gallas. Would you imagine that such gross superstition and ignorance could really exist among a Christian nation! I could scarcely believe it myself if I had not heard the matter from so many people.

We travelled toward Woldäia, the capital of Dejasmadj Faris, Governor of Yechoo. On our road we met a number of priests coming from Gondar by way of

Begemeder and Wadela. They told us that the robbers near the river Chĕchĕho had deprived them of their clothes and provisions. They had nothing on their bodies except the skins of bullocks, which some merciful people had given them to cover their nakedness. This fact is a further proof of what we might have experienced if we had been able to prosecute our road to Gondar by passing the Chĕchĕho. The river Chĕchĕho has its source in the mountains of Lasta, and runs between Begemeder and Daunt into the Nile.

Our road led us through plain land as yesterday, but it was less woody. As it was already evening, and a shower of rain approaching, we would not enter the capital of Woldaia, but preferred seeking for a lodging for the night in a village called Shelte, a few miles distant from Woldaia. Our intention was to move tomorrow to Woldaia, and if possible to rest there for a day or two, as our daily journeys had tired us considerably. Besides, we thought that we might be able to collect a stock of provisions for our journey through Lasta, which, we had learned, was a poor country, abandoned by the inhabitants. Having arrived in the village of Shelte during the rain, we entered a house to beg for shelter and a lodging for the night. The lady of the house however, who was alone with her children, bid us go out of her house, as there were many other houses where we might ask for a lodging. Sad as we were, we went away in the rain, and made our petition to the inhabitants of another house; but they

answered, "What have you to do in our house? You cannot stay with us; we have a sick person in our room: walk off immediately." We then went to another house, but with no better success, as the proprietor told us that he could not receive any one, as his house was full of people and cattle. We said, that we would only trouble him for a place to sleep upon at night, as we could not sleep in the open air on account of the rain, and as there was no church in the village to which we could go. As we still went on asking for a night's lodging, he said, "I have told you once that I have no room for you; therefore you must leave my room." "Well then," I said, "I will go, and the same God who gives a place to a bird where to rest upon, will provide for us." While we were talking with the man, we were called by the people who at first excused themselves with having a sick man in their house. They gave us a house which was empty, the inhabitants having joined the expedition of Dejasmadj Faris. We felt very grateful for the permission they gave us to pass the night in the house. Some neighbours having heard from my servants the mischief which had befallen us on the road, brought a few loaves of bread and a little beer. They also lighted a fire, it being cold in consequence of the rain which fell on our arrival, and warmed some water to wash our feet, a matter which a kind and civil host in Abyssinia dare not overlook.

April 12, 1842—As we wanted to pass the day in Woldäia, we were in no great hurry to leave the village

of Shelte, Woldäia being not very distant. On our road we met a great many people, who were going to the market which is held this day at Woldäia. They came from all quarters. We saw many hundreds of donkeys and mules loaded with salt-pieces, barley, cloths, &c. A dollar is exchanged at Woldäia for thirty-six or forty pieces of salt, consequently double as much as in Shoa. I observed that the Yechoo language varies in many things from the Shoan Amharic, which differs in many things from the dialect of Gondar, which is considered the purest Amharic. As to the rest, I could understand the people of Yechoo as well as the Shoans. I was sorry that I did not see Dejasmadj Faris, who was on an expedition with his brother Berroo Aligas against Imam Liban, the head of Worra Himano. Berroo Aligas and Faris was the reason of my return to Adara Bille, and now I was obliged to go through their country. Faris was described as a man of great kindness and hospitality, who if I had seen him would have given me a mule or money. At least I was told so by his subjects; but I doubt this, as he would scarcely have given me any thing, because I could not give him a present. How strange are the ways of Providence! When I did not want him, he and his brother were in my way; and when I wanted him, he was not at home.

Woldäia is a considerably large town, situated in a plain with slight hills. It may contain a few thousand inhabitants. Probably Faris has chosen the place, in order to be at hand against the inroads of the eastern

Gallas. The houses differ but little in construction from those in Shoa.

On account of the insecurity of the road, we had been advised by some people to join a caffila going to Lasta and Wag. As we did not know the day of its departure, we were told to apply to Atkoo the Negad Ras (head of the merchants) in Woldăia, and to ask him about this matter. Trusting that he would give us the best information, and would perhaps allow us to stay in his house a day or two, we went to him; but we were immediately refused admittance into the house. He was sitting in the house-yard; but probably thinking that we did not know him, he said, "The Negad Ras is on the market: he is not here," though the neighbours had told us that he was at home. Upon endeavouring again to enter the gates, he cried out and said, "I have told you once that the Negad Ras is not here." At the same time he ordered his servants and many ferocious dogs to drive us out of his sight. We went away very sadly indeed, and grieved at the man's uncouthness. We resolved, however, to prosecute our way without caring any more about the departure of the caffila or the insecurity of the road. I must confess that the rude behaviour of this man made my heart weep; but at the same time it led me to cast myself upon Him who is a merciful Father to all those whom the world turns out, and who was my only friend and protector in an unknown country, where I had neither friends nor funds.

Thus the plan which we had schemed yesterday for collecting a store of provisions at Woldäia was entirely frustrated; but we entertained the hope that we should find what we wanted at other places, and at a time when we should absolutely require it.

Upon leaving Woldäia in a north-easterly direction, we had to descend a great deal from the plain of this town. We had no guide with us; but we proceeded on our way, continually inquiring after provinces and places which I knew from the maps of Abyssinia. A narrow path from Woldäia led us down into a small valley, through which a river runs, called in Amharic, the Black River. It had much water from the rain of last night. It runs to the country of Adel.

About nine o'clock we halted in a village called Gooddo, where my people wanted to go and beg, as the village had the appearance of a wealthy population. But this was only an optic delusion when we tried to obtain something from the apparently rich people. With great difficulty, and after long supplications, my people brought back a small quantity of hog's beans from their begging excursion. A Mahomedan woman allowed us to boil the beans on the fire in her house. She also allowed us to make a little black coffee, which had been given us the day before yesterday by our host at Mersa. We could never prevail on Christians to allow us to make coffee in their houses, as they instantly took us for Mahomedans and sent us out of their houses; nor would they by any means give

us a vessel for making the coffee, because it would make the vessel unclean.

After we had left Woldaia, we seldom met Mahomedans, who are not very numerous in the Christian country of Yechoo. They are still less in the country of Lasta and Wag.

Starting from the village of Gooddo, I made the acquaintance of a man from the village of Shal, near the district of Angot. He came from the market of Woldaia, and was on horseback. He inquired after the country from which we came, and where we were going. On learning that we came from Shoa, he said, "The Shoans are the best Christians of Abyssinia, and their king is the best ruler." This remark was made by many people of Lasta, Wag, and Tigre. Both the king and the people are in favourable reputation with the rest of Abyssinia. The king's generosity is known every where; therefore they flock from all quarters to Shoa, principally monks and priests.

Our road led us over a very fine country, extremely adapted for cultivation, the soil being that of our European gardens. In the west we had always the sight of high mountains, ranged from south to north and north-east. About twelve o'clock we crossed the river Ala, which rises in these mountains, and runs toward the country of Adel. It carries a considerable quantity of water in its narrow bed, and during the great rainy season must be impassable. Being late, and the clouded peaks of the mountains menacing the

approach of rain, we thought it best to look out for shelter in due time. We beheld the village of Shal, the name of which we had heard previously from the man whom we had met on the road. He had left us before we crossed the river Ala. We did not know his name, nor did he invite us to pass the night with him; nor had we asked him for any favour of this kind. On entering the village, which consists of single houses scattered over a considerable distance, it happened that we directed our course to the very house belonging to the man whose acquaintance we had made before. He himself had not yet arrived, having some business to settle elsewhere. His wife would not allow us to take our seats within the room before her husband had given us permission to enter. Thus we waited patiently in the court-yard, being still unacquainted with the proprietor of the house. At last he came, and proved to our astonishment to be the man whom we had met on the road. We of course depended upon a good reception and treatment, as this man appeared to be affected toward us on the road. But we were too rash and sanguine in our expectation; for the man frowned upon us, and asked who had told us that this was his house, and scolded his wife for having allowed us to take shelter in the house-yard. He then made apologies for being unable to treat a great man like myself, by slaughtering a sheep or bullock, and advised us to take our lodging in the church, which was very far off, and, as we learned afterward, without priests. I

answered, that I did not wish to be treated as a great man; but that I would be content with a little food and a small spot where to sleep upon. Having several times represented to him that we were very tired from walking—that the rain was approaching—that all other houses were far off—that he himself had expressed great affection on the road—and that the Christian Religion commanded hospitality toward Christians in particular—the man gave in, took us into his house, and treated us with a kindness which we did not expect after this long dispute. This occurrence confirmed me in the opinion which I had formed on some previous occasions, that a traveller in my situation must not be afraid in many cases of assuming firmness and importunateness, as the continual beggaries of the Abyssinians have rendered the heart of many givers almost inflexible.

I cannot conclude the description of my experiences of this day, without mentioning the truly eminent questions which the wife of our host asked me when our conversation had turned to religious matters. The woman having frequently heard me say that we should live according to the will of God, asked emphatically, "What is the will of God?" I answered, "We should love God with our whole heart, and our fellow-creatures as ourselves." She then asked; "How can we love God?" I replied, "If we see how much God has loved us before in giving us His Son Jesus Christ as our Saviour and Mediator." "Who is Jesus Christ?" she asked; "and

where is the Word of God ?" When I afterward spoke again of God's love toward us, she said, "I have often thought that God does not love us, because we frequently offer beer and bread to St. Michael and St. Abbo; but notwithstanding, they do not prevent our houses from being burnt by our enemies." I said, "Just from what you now tell me, you may see God's love toward you by chastising you, in order that you may give up your idolatry of offering bread and beer to St. Michael, and offer your heart to the living God, that he may govern your thoughts, words, and deeds." I shall never forget the interesting questions which this woman put to me in a manner which is seldom observed in other Abyssinian inquirers. May the word which I spoke to her become a seed in her heart for everlasting life !

April 13, 1842—I got up very early this morning, as the fleas and other insects would not allow me to take rest for a moment during the whole night. The great number of cattle in the stable in which we were quartered, gave an attractive power to these little tyrants, who vexed us at night, after we had been pained by the people during the day. We left early the village of Shal, which is in the district Sanka, belonging to Yechoo. From Shal we had to ascend a long time. Many rills intersected our road and refreshed us with their delicious water, coming from sources which we could observe, at a distance of a few hundred yards, gushing from the rifts of the rocks.

The district of Sanka suffered much in war a few years ago, when Dejaj Faris was fighting against his rival Dejaj Bedool. Faris had been imprisoned by Ras Ali in Debra Tabor; but he found means to escape from prison and to return to Yechoo, which had been given by the Ras to Bedool during the captivity of Faris. This brave warrior had scarcely arrived in his former territory, when most of his subjects joined his party. He gave Bedool a battle in Sanka and killed him; but he burnt at the same time the villages around.

About ten o'clock we finished our tiresome work of ascending to the higher country. We rested a little on a spot, where two highways request the traveller to decide which he will choose for his journey. The north-western highway leads to Lalibala and Gondar; while the north-eastern road will bring you to Sokota and Antalo. Had I been furnished with proper means, I would have changed my mind and taken the route to Lalibala and Gondar, as I had more than one motive to see the latter town; but my misery and affliction compelled me to prosecute the north-eastern route toward Tigre, as this would lead me quicker to Massowah, the end of my journey.

Having scarcely proceeded on our march again after the rest we had taken, on a sudden we heard the outcry of several men running in a hurry after us. Bearing in mind the dreadful remembrance of Adara Bille's robbery, we thought of no other occurrence

than that we should now be entirely deprived of the rest of our property, which the generosity of our robber had left on our bodies. The men came on and requested us to return to the place where we had rested, as there were judges who would decide on the crime which we had committed. On asking what we had done, we were told that we had persuaded four slaves at Shelte to run away from their master; and that these slaves must either be with us, or that we must know where they had gone to. Perceiving that the matter had no reference to our being plundered, and observing the people running together from the fields to stop us, I complied with their demand and returned, in good confidence that I could prove my innocency in this accusation. On returning to the place where the judges were, the accusation was repeated by the people of Shelte, saying, that I was the brother of the Abuna, to whom the slaves belonged. The Abuna had a number of Shangalla slaves with him when he was in the camp of Ubea in Begemeder; but when Ubea was imprisoned by Berroo Aligas' troops, the Abuna's slaves were also imprisoned by the Yechoo soldiers, who performed the achievement of Ubea's capture. The soldier who imprisoned the slaves of the Abuna was a native of Shelte; and, according to the Abyssinia right of war, he had taken them home. The slaves having disappeared just at the time when I was in Shelte, the people said, that nobody could have persuaded them but myself, being the brother of the Abuna.

Against this impeachment I advanced, first, an abridged narrative of the whole of my journey from Shoa, particularly of my accident with Adara Bille, a narrative which at once gained the heart of my judges; secondly, I explained, that slavery according the Word of God, is a crime against mankind, and therefore strongly forbidden in my country; thirdly, that I had neither seen nor conversed with slaves in Shelte; fourthly, that my host in Shal, with whom I had passed the previous night, could witness that I had nobody with me except my own servants, whom they had seen in Shal; and lastly, that they had not found here an increased number of my party. Both judges and accusers seemed to feel the force of these arguments, and the quarrel ended by the judges declaring us excommunicated if we had not spoken the truth.

Disagreeable and annoying as this occurrence was to us, yet it turned to our great advantage; for had we not been detained, we should have traversed the district of Angot, and then we should not have found a village on the road before night, in a cold and dangerous wilderness. Thus frequently many circumstances are insignificant and disagreeable, but in course of time are found to be very providential indeed. O that my heart were more thankful to Him, whose gracious hand was to be seen so manifestly during the indescribable misery and distress of my journey!

We were now in Angot, which appears to be a large

district. It begins with the point of the separation of highways mentioned above, and extends as far as Lasta, to which it is considered an additional part. It is at present dependent on the Governor of Yechoo, to whom Lasta is also subjected. This is evidently the province of Angot marked on the maps; but it must have been formerly much larger than it is now. It must have extended more to the east, where there is at present a part of the Raia Gallas. I had frequently asked such people in Shoa as I thought would be able to tell me something about the province of Angot; but I was left in ignorance till I asked a native this afternoon about the name of the district which we were traversing. The same was the case with the districts of Bugna and Wolaka, which are mentioned by Mr. Ludolph and by Mr. Bruce. According to the latter (Vol. II. p. 441.) the daughter of the Jewish King Gideon was married to the Governor of Bugna in Lasta. Bugna is still to this day a district near Lalibala in Lasta. Wolaka is another district, through which I shall pass to-morrow. I am convinced that many names of the ancient geography of Abyssinia would be again discovered, if travellers would go over the whole of the country. In some distance in the east of Angot is the high mount Sobel, inhabited by a part of the Raia Gallas. The climate of Angot is very cold, as it is high land. On the eastern frontier of the mountains of Angot I saw a large plain, situated very low between Angot and the mountains of the Raia

Gallas. The beauty of the prospect which I had of this plain, and the high mountains of the Raias beyond, is truly indescribable. The plain must be very considerable in breadth, and a river runs through it from what I could see and learn from the natives. If this be true, and I believe it is, it must be the river Mille mentioned above. This, I suppose, takes up all the waters of the Yechoo mountains, and runs between Angot and the Raia mountains north-east-east, where it receives the waters of Angot, Lasta, and Wag, and perhaps also the waters of Wofila and a part of Tigre; whereupon it attempts to reach the coast, but it is prevented by the sand and the rising country toward the coast. I inquired much about this plain; but people told me that they did not go over to the Raia Gallas, and therefore did not know whether there was a large river; but that there was water running through the plain. This information compelled me to suspend my judgment of the subject, till other travellers shall throw more light on the matter. It frequently happens that travellers form their own idea of a subject, and turn their observations or information according to these their preconceits, which is rather a loss than an advantage to geography.

Having reached the village of Saragadel, we learned that there was no other village on the road for a distance of about fifteen or eighteen miles. As it was late, the rain approaching, and we were tired, we resolved to pass the night in this village. We entered into a house;

but the inhabitants immediately set their dogs at us. I withdrew a little, and sat down on a rising ground, where the rocks afforded me a little shelter from the cold rain which began to fall. My servants went through the village to seek for a night's lodging. Pensive and grieved at the hardness of man toward his fellow-creature, I sighed after the assistance of Him who had not hitherto forsaken me on my pilgrimage. My servants went from house to house; but all their endeavours were in vain, till at last a sick old man offered his cow stable if we would be content with it, which of course we thankfully accepted. The old man introduced us to the stable and ordered his children to light a fire, as we were trembling with cold. He then had some bread prepared for us. There was nobody in the room except ourselves and the cattle, which did us no harm, except that they attracted those disagreeable tyrants of which I have spoken before, and which would frequently have rendered our nights entirely restless, had not the fatigues of the day produced such an overwhelming sleep that we did not feel the tormentors. I sometimes checked them by leaving the room and staying outside in the cold for a few minutes.

April 14, 1842—We left Saragadel about seven o'clock, and moved toward the mountains of Lasta, still ascending till about nine o'clock. Our road led us to a complete wilderness, very different from those we had passed a few days ago in the lower country of Yechoo. There we had plenty of water, a warm climate, and

could always find the road when we had deviated. But this was not the case on the high land of Angot and Lasta. Coldness, want of water, and difficulty in finding our true direction, was painfully felt by our whole party. There was not one large tree, and nothing but grass, called gooassa in Amharic. With this grass they cover the roofs of their houses. A country where there is this sort of grass frightens the Abyssinians, as the name reminds them of a country being cold. The country where you find the gooassa, requires a height of 8000 or 10,000 feet above the sea.

The sky was clouded when we traversed the wilderness, a circumstance which rendered our situation still worse, as we could not distinguish and make out our direction from the peaks of the mountains. However we went on, being convinced that the road must lead us to some place or other. We saw no village, no cultivated land, no cattle, no beast, except some foxes; no travellers, in fact nothing but desolation, and we ourselves seemed abandoned. Few places ever gave me such a melancholy impression as this wilderness, an impression which I can scarcely forget. After a walk of three or four miles, on a sudden we observed at a distance through the mist covering the wilderness a number of people, who were sitting on the ground on the side of the way which we had blindly taken. Their appearance was not agreeable to us, as we took them for lurking robbers, of whom we had been warned yesterday at Saragadel. To our great joy, however, they

proved to be merchants of Woldaia coming from the market held at that place. They were just eating their breakfast, of which they kindly gave us a share after they had heard of our misery. They also provided us with some meal for our use on the road. One of their party also accompanied us for some distance, and showed us the road so plainly that we could not go astray. I took both the food and the guidance as coming from the gracious hands of Him who always helped when help was necessary.

About one o'clock p. m., we reached a few houses on the road, where we halted and had our flour which the merchants had given us made into bread. A woman of one of the houses offered to bake it, on condition however that we should ourselves fetch the wood and water necessary for the preparation. To this we agreed; and our stock of flour procured us three cakes, being scarcely sufficient for myself and five servants. While my people were busy in fetching the materials requisite for the preparation of the bread, I looked through the door of our little cottage to the sky covered with immense clouds. The passage of David came to my melancholy mind, where he says, *I will lift up mine eyes unto the hills, from whence cometh my help.* I thought that the meaning of the passage might refer to those immense mountains of clouds which were over his head when he was in a state of distress and melancholy, and to which my present situation had some resemblance.

We left the hamlet about two o'clock p. m., continu-

ally descending on our route, which led us again through a tract of country entirely abandoned by inhabitants. I must remark, that we began to descend after we had left the merchants mentioned above.

The wilderness through which we now travelled had a very different appearance from what I observed this morning. We now found more water; we had fine scenery for our eyes; juniper-trees, kolquall acacia were in abundance; and sometimes we found it difficult to extricate ourselves from the abundance of thorns. But we saw no inhabitants; we met no travellers; nor did we see any wild beasts, but beautiful birds of the finest plumage. Fortunately we could find our road easier than had been the case this morning, when the grass and mist prevented us from keeping up the direction pointed out by our host in Saragadel.

The present population of Lasta seems to be almost nothing, having been destroyed by famine, war, and sickness, as I was told by the natives whom I asked about this subject. Ras Ali was blamed for having ravaged the country several years ago in the most barbarous manner. There would be much room for the maintenance of a numerous population; but it would require an active hand, till the thorny ground could be made arable. A single farmer might now possess himself of as much ground as he likes. I shall never forget the refreshing water which I drank out of the rivulets which run to the north-west in small but deep beds under the shadow of a thicket of wood, so that

the sunbeams can never touch the water, and which is therefore agreeably cool. Their course is north-west to the river Tacazze; a circumstance which shows that we had this morning passed the watershed as soon as we had passed the cold wilderness. The country of Lasta is high and hilly in the east and west; and therefore the running of the waters must force their way to the north-north-west. From the point where we travelled to-day we saw no more a rivulet running to the east till we reached the frontier of Tigre to Massowah. Having left the country of Angot, we crossed only such waters as belong to the water-stock of the river Tacazze. But I have no doubt that the high mountains in the east of Lasta, Wofila, and Enderta, pour out many rivulets toward the country of Adel, as is the case with the eastern mountains of Yechoo, Worrakallo, and Shoa. The space of a journal does not allow me to dwell upon a subject which would give occasion for writing a volume about the system of waters and mountains of Eastern Abyssinia.

About five o'clock in the evening we reached a village, called Delděi, which means in Amharic "bridge." In many respects there is some truth in this name, as this village really presents the passage you must take either in going to the country of Wag in the north, or of Yechoo in the south. It leads you in both cases to uninhabited tracts of country. It is therefore the general assembling-place of merchants going from Sokota and Wofila to Woldai, or vice versa. In Deldei,

the market people join together, in order to frighten the robbers of the road with an imposing party. The robbers especially lurk on such days when the merchants return from Woldaia or Sokota. We met a company of merchants; but our plan was now positively against joining their party, who wished us to take the road to Sokota, the capital of the Wag country, which we endeavoured by all means to avoid, having heard of the rapacious character of the Governor of Wag.

We entered the first house which we saw in Deldei on the way side. The dogs made a tremendous howling, and the house-wife, as usual, forbid us staying in her room till she had obtained the consent of her husband, who was absent. Knowing that this was the custom of the country, we waited in the court-yard, while some of my servants went to beg in the mean time. On their return, they brought a few handfuls of hog's beans. When the husband arrived, and heard of strangers asking for a night's lodging, he first objected to our passing the night in his house, saying, that there had been a sick man, with whose disease we might be infected if we entered his house. I said that I was not afraid of this, and that it would not at all signify; whereupon he bid us walk in and have some supper. Presently I heard a lamentation in the house of our neighbour; and on asking what was the matter, I was told that a man had run away from his wife and children and had made himself a Monk, and was gone to Debra Libanos in Shoa. The wife had just received

intelligence from a merchant, who had seen the man on his way to Shoa. Hence her lamentations, as she could not provide for her children. It frequently happens in Abyssinia, that a man divorces his wife without telling her that he is going to make himself a monk, on account of his soul, as they say. Such a man is called Menāni; i. e. despiser of the world. To save their souls, as they say, they do not hesitate to break the order of conjugal life whenever they please, and most of their countrymen praise their rigidity, or spiritual bravery. But the fact is, that they are either in indigent circumstances, or discontent with their wives, and this induces them to run into a convent; but as they go in their opinion to a holy place, they think it unnecessary to inform their wives of what they are going to do.

CHAPTER IV.

DEPARTURE FROM DELDEI—CONVENT OF SHAMADO MARIAM—DESTITUTE APPEARANCE OF THE COUNTRY—ARRIVE AT THE VILLAGE OF ENALKA—CONVERSATION WITH A PRIEST—KIND RECEPTION BY THE GOVERNOR OF ENALKA—LANGUAGE AND CHARACTER OF THE AGAUS—DEPARTURE FROM ENALKA—NOTICES OF LAKE ASHANGHE—ARRIVE AT THE VILLAGE OF LAT—APPREHENSION OF AN ATTACK FROM THE TROOPS OF WOLDA MEDHEN—INTERVIEW WITH HIM—UNEXPECTED KIND RECEPTION—ARRIVE AT THE DISTRICT OF BORA—CONVERSATION WITH THE GOVERNOR OF A VILLAGE—PASS THE RIVER SHEMSHEHO—ABUNDANCE OF FISH—ARRIVE ON THE FRONTIER OF THE WAG COUNTRY—KINDNESS OF THE GOVERNOR—ARRIVE AT THE RIVER TZANA—RECEIVE UNFAVOURABLE NEWS RESPECTING THE STATE OF THINGS IN TIGRE—AFTER CONSIDERABLE DIFFICULTY, ARRIVE AT THE VILLAGE OF MAWOINI—KINDLY RECEIVED BY A MONK—ARRIVE AT ANTALO—CHURCH OF ST. GEORGE—CONVERSATION WITH A PRIEST ON RELIGIOUS SUBJECTS—NOTICES RESPECTING THE TOWN OF ANTALO—DEPARTURE FROM ANTALO—IMMENSE FLOCK OF BABOONS—SITUATION OF CHELICAT—ARRIVE AT ADIGRAT—VISIT THE CHURCH OF ST. CHIRKOS—SITUATION OF ADIGRAT—VILLAGE OF MAMBEROT—INHOSPITALITY OF THE TIGRIANS—LEAVE MAMBEROT, AND ARRIVE AT BEHAT—CHARACTER OF THE PEOPLE OF SENAFE—VILLAGE OF SHEMASANU—VISIT THE ALACA OF THE CHURCH OF ST. GEORGE—CONVERSATION WITH HIM ON FASTING—LEAVE MESHAIKH—DISPUTE WITH THE GOVERNOR OF SENAFE—ARRIVE AT TEKUNDA—WELL RECEIVED BY THR GOVERNOR—DEPARTURE FROM TEKUNDA, AND ARRIVAL AT ARKEEKO—ARRIVAL AT MASSOWAH.

April 15, 1842—EARLY this morning we departed from Deldei, taking an easterly direction toward Wofila and

the lake Ashanghē. We did not like to go to Sokota, having heard of the bad character of the Governor of the Agaus. Last year he robbed a French Gentleman, who intended to go to Shoa. This gentleman had a fine sword, which the Governor wanted to buy; but as he would not bargain with the Governor, he was angry, and sent his servant on the road to rob and kill him on his way from Sokota. They wounded him with a lance; whereupon he fell to the ground; and the robbers taking him for dead, took his luggage and clothes, and returned to their master. This fact is true, and was afterward related to me by the servants of the Governor of Wag. About six o'clock we halted on the banks of the river Terāri, where we finished the remainder of the bread which our host had given us yesterday evening.

On our road to Wofila was the Convent of Shamado Mariam, which is in great reputation with the Abyssinians. We did not visit the Convent. The principal convents distinguished for sanctity are in Axum Tzion, Lalibala, and Debra Libanos. Our road led us through countries quite destitute of inhabitants, although the good soil would admit a considerable degree of cultivation. The ground was overgrown with grass and thorns, and intersected with rills and brooks. The road was hilly, but not rocky. We could see in the north-north-west of Lasta the high mountains of Semien, the peaks of which presented to us the appearance of large towers. The hilly country of Lasta and

Wag, as far as we could see, had exactly the appearance of a raging and stormy sea, presenting numerous hills of waves, with a large space between each wave.

We observed only a few hamlets on our road; namely, Ahio, Tartara, and Atemie Galla. In Tartara we were frightened by a man who was ploughing close to the way-side. He said, that the road to Wofila was infested by robbers, and that we should do better to stay with him, and to join a caffila going in a few days to Wofila. He repeatedly asked what goods we carried with us, as he wished to buy something from us. When we told him that we had no goods at all, as we had been robbed in the Wollo country, he said, "I know you have gold with you." As I was exceedingly weary, I felt inclined to accept his invitation; but my servants resisted, saying, that they distrusted the man, who, under the pretence of hospitality, might prove at last a second Adara Bille, and I think that they were right in advising me to prosecute our road. A traveller must certainly take care in these regions of wickedness. There are very few hamlets on the road. The ground is full of grass, thorns, and bushes; but this is exactly the country which suits the purpose of the gangs of robbers. We left the man, and said, that we did not care to go with a caffila. He laughed, and said, "Well, you may go; the road is safe; but do not go too much to the east, else you will fall into the hands of the Raia Gallas;" an advice in which he was quite correct.

We travelled to-day almost in an easterly direction;

but on arriving at Atemie Galla, we deviated from our road to north-east-east, having learned that our eastern direction would lead us to the country of the Raia Gallas, who would certainly kill us if we fell into their hands. Having no reason to doubt the correctness of this statement, which was given to us by an old man of the hamlet Atemie Galla, we turned off immediately to north-east-east toward the village Enalka, which we could see from a distance, and where we intended to pass the night. Marching over a thorny field, we saw two men running after us with large sticks. When they came up to us, they were silent for some time as to their object in coming after us. Upon asking them what they wanted, they said, that they wanted medicine. Their behaviour, however, clearly showed that this was not their real intention of coming to us. Unquestionably they contrived this falsehood to make us believe that they did not intend to plunder us, when they saw that they could not manage us, our party being too strong for them.

We reached the village of Enalka about four o'clock. As the people of the first house into which we entered would not receive us, we sat down under a tree, waiting according to the custom of the country, for the invitation of any of the villagers. Having waited in vain for a considerable time, we were visited by a priest, who asked us the reason of our sitting so long under the tree. We told him that we wanted to pass the night in the village, but that at present nobody had invited

us. He walked off, but instantly returned, bringing with him a loaf of bread, and a small jar of beer, which he presented to us. He then said, "I have no house of my own, as I am a stranger, having come from Antalo in Tigre; but I will speak to the Shum (Governor) of this village, who will probably quarter and feed you well for this night." He then sat down, and wished to have a conversation with me. He commenced by saying, "I am a great sinner; but I think that the acquaintance of a man from Jerusalem will do me a great deal of good." I said, "I am, as well as you, a great sinner, though coming from Jerusalem; and even though yourself had been in Jerusalem it would do you no good. I will show you the way to get rid of all your sins, and how you may find a share in the Jerusalem of heaven, which is far superior to that on earth." This subject turned our conversation to sin, and the way in which we may obtain forgiveness of our sins through faith in Jesus Christ, who will not only forgive us our sins, if we sincerely repent and believe in Him, but who will give us also the spirit of grace to preserve us from committing sins. The priest then went home; but immediately came back again, bringing with him an Æthiopic Psalter, to which was annexed a little book called Woodassie Mariam (Praise of the Holy Virgin). I strongly disapproved of their practice of confounding and connecting the erroneous word of men with the pure Word of God, to which our conversation was now turned.

The priest having heard that the Governor of Enalka had arrived, went to him and interceded with him for a night's lodging for us. The Governor came out to the tree, took off his clothes to the loins, in sign of respect, made a bow, and said, "Would you not do better to come to my house and stay with me? I will give you all that I have." Of course we accepted the invitation with the greatest pleasure and thankfulness. This transaction reminded me of the hospitable behaviour of Abraham. The Governor himself spread out a skin and bid me sit down. He then ordered a fire to be lighted; but as it was not cold, I requested him not to do so. Some beer and bread was then brought to us till the supper was ready. He frequently said to me, "You are a great man; you are a priest; you come from Jerusalem: I must take care of you." But I soon perceived the cause of his civility toward us. He wanted talismans against sickness and evil spirits. His Lady was very sick, and he probably thought that a man of Jerusalem would be able to cure her in a magical manner. As soon as I spoke against the uselessness and sinfulness of talismanic writings, the Governor's civility considerably abated. Had I condescended to the superstitious and perverse practices of the people, as probably many travellers in my situation would have done, I should in many cases have met with a better reception, and have avoided many privations and hardships to myself; but how would this agree with my duty and character of a Missionary?

The village of Enalka belongs to the district of Wofila, being dependent on the Governor of Wag. I have forgotten to remark in my notes of yesterday, that the village of Deldei is the frontier of the government of Dejasmadj Faris. All the country in the north of that village is governed by the Governor of Wag, which is the country of the Agaus. Lasta was formerly in the hands of the Governor of Wag; but Faris conquered it, and has been confirmed in his government by Ras Ali. Lasta is bordered in the south by Angot, Yechoo, and Wadela; in the west by Begemeder; in the north by Wag; and in the east by Angot and the Raia tribes. The country of Wag is dependent on Ras Ali; but this dependency appears to be very loose. The capital of the Governor of Wag is Sokota. Wofila is dependent on him, as already mentioned. The principal places in the south-east of Wofila, are Zelga, Bora, and the lake Ashanghe. The language spoken in Wofila is that of Tigre, by which it is bordered in the north-east; while the language of Wag is totally different from any language in Abyssinia, so that I could not understand a word of it. It has neither affinity to the Æthiopic and Amharic, nor to the Galla language. It is totally a different tongue. I have been informed that the other tribes of Wag, which reside toward the sources of the Nile, have a language which is not understood by those Agaus whose country I have traversed. They told me, that the whole Wag country is divided into seven houses or tribes; but

they could not tell me their names, nor could they inform me of their former histories. I have collected a number of words of the Agau language ; but unfortunately they were effaced by the rain, as they were written on reeds, in consequence of the scantiness of paper which was left me by the robber Adara Bille.

The Agaus differ as much from that of the rest of Abyssinia in their features, manners, and customs, as in their language. In one great thing, however, they agree with the other Abyssinians; namely, the Christian religion, and which has certainly tempered a little the character of savageness, spirit of independency, bravery in warfare, irascibleness, revengefulness, and rapacity, which is ascribed to them by the other Abyssinians, and which, I think, is pretty correct.

April 16, 1842.—We left Enalka at sunrise. The priest whom I mentioned yesterday accompanied us for some distance, and showed us the road to Lat. In consequence of his advice we gave up the plan of taking the shortest road to the lake Ashanghe, and thought it better first to proceed to Lat, and there to make further inquiries respecting the security of our way. We ascended till about ten o'clock. On the whole of our road, we saw only one hamlet, called Dafat. Having arrived on the mountain, which we had been ascending since we left Enalka, we had a pretty view of the mountains of the Raia Gallas in the east. They pointed out the position of the lake Ashanghe; but it being surrounded by mountains, I could not see the

water. From what I heard, however, I must conclude that it is not so large as lake Haik; at all events there is no island in it. I was told that there are many villages around the lake, where there is a weekly market held. If I am not mistaken, I heard that the largest village, where the market is held, is called Wofila, close to Ashanghe. This is at the same time the name of the whole district or province. On the eastern shores of the lake are Gallas, and therefore great care must be taken which road you go in these hostile regions. I afterward very much regretted that I allowed the people on the road to discourage me with their statements of the insecurity of the access to the lake from having seen this interesting part of the country, as I was not more than eight or ten miles from the lake. But the desire of getting rid of his miseries and hardships frequently prevails on a traveller to let many opportunities escape, which, if he availed himself of them, would afterward afford him the greatest pleasure from the favourable success which might have crowned his scientific endeavours. I was told by a native, that there is another small lake at some distance from the large one; but I have forgotten its name.

About twelve o'clock we arrived in the village of Lat, which is of considerable extent. I do not recollect having seen such a large village since I left the country of Yechoo. Probably the name of Wofilat is to be derived from the Amharic Wof-Lat, which means *a fat*

bird. But I do not know to what this origin of the name refers.

We only intended to rest a little from the fatigues of our road, to inquire after our route to the lake Ashanghe, and then to go further; but the Alaca of the Church of St. George, who pretended to have seen me at Ankobar, begged me to stop. He delighted us with a cake of bread and a quantity of hog's beans. I learned from him that the Governor Wolda Medhen had encamped at Wofilat close to the lake Ashanghe, in order to collect the annual tribute of the people, consisting of sheep, cows, barley, hog's beans, &c. From the description which the Alaca gave me of the soldiers of Wolda Medhen, I was not induced to go to the lake under present circumstances, although our route to Antalo would have been thereby shortened. A compass would have been useless, as the very route which we had now taken to avoid going to Ashanghe, afterward took us to the Governor of whose soldiers we were apprehensive.

Having stopped a considerable time with the Alaca, we expressed our desire to depart. We had, however, scarcely marched a few hundred yards from the village when we saw a man running after us, who proved to be the judge of the village. He said, "I beg you to rest with me this night; I will give you whatever you want." Seeing his civility, I could not refuse going with him to his house, where he offered bread and honey-water. He then asked me whether I was acquainted with magic and talismanic writings. I first

asked him for what purpose he enquired. He replied, that his wife had been sick for several years, and had used many charms written by their countrymen, but that they had all proved useless; and that having heard that a man coming from Jerusalem had passed by, he had endeavoured to see him, to ask him for a talisman promising a better effect. I said, "If I had known that this was the reason of your calling me back from the road, I should not have accepted of your hospitality, as I cannot accomplish a request which the Word of God considers foolish, useless, and sinful." On hearing that I spoke against magical charms, he was instantly so much reduced in his civility, that he left the room, and never returned to look after us. He said to others, "What has been the use of my bringing this man here? He cannot charm; yea, he is opposed to it." The Alaca also began to be discouraged, and the whole party altered their sentiments so much, that they declared I was a Mahomedan, and should be ordered to leave the house. In the evening, when I asked for a place to sleep upon in the room, I was told to go to bed without the doors of the house. I said, that their treatment was extremely improper, particularly as they had invited and called me back from the road. However, I slept in the open and cold air; and as I did not know till now that this treatment arose from my having refused talismanic writings, I kept silence about the rude behaviour of this people.

April 17, 1842—Before day break our host came out

of his house, and said, "Make haste and get up and leave this place." At the first moment I did not understand him, as I had no idea that the whole party would carry their anger so far as to persecute me. I thought that the troops of the Governor, of whom every body was afraid in the village, had arrived, and that our host had advised us to take flight. But I soon learned from one of my servants, who had been disputing with the host, on account of his behaviour of yesterday, that they considered me a Mahomedan in secret, because I had spoken against magic, and because I had declared that a man cannot be saved by means of fasting. I learned also, that they had held a council yesterday for the purpose of catching and imprisoning me, because I had pretended to be a Christian, although I was a Mahomedan. The Alaca declared that I was not Krapf whom he had seen at Ankobar; that I was an impostor assuming his name; and that Krapf would carry with him Amharic and Æthiopic books. On learning that this was the real state of things, I regretted that we had departed so quickly and in such confusion. It was still dark, and we were unable to find our road. We travelled for some time in the bed of a river which flows to the Tacazze, from which we were distant only a few days' journey. We were obliged to halt in the river till after day break, in order to be sure of our direction to Antalo in Enderta. After daylight we saw a village at some distance, and people coming up to us. But they could not tell us any thing about the route

to Antalo, which was still far off. We then asked whether this was the route to Bella Georgis, to which they answered in the affirmative. On asking about the residence of the Governor, we learned that he had not yet moved from the villages of Ashanghe.

About ten o'clock we crossed another river, the name of which I could not ascertain. Its course was north-north-west, and it carried down a considerable quantity of water. Before we reached this river, we could scarcely find our way through the thorns and bushes, which caused us many difficulties in advancing toward the river. Our clothes, which we were obliged to preserve as well and as long as possible, as we had no others, were considerably damaged in this thorny jungle.

About eleven o'clock we reached another river. We halted a little, and collected a quantity of ripe fruit of the wanza-tree, which appeased our appetites a little. From thence we passed by a village situated on the foot of a high mountain, which we had now to ascend. The country of Wofila appears to be better inhabited and cultivated than that of Angot and Lasta. Since we had left Lat, we observed many villages and tracts of land well cultivated; but the reason is, that the destruction of Ras Ali's war had not extended so far.

We reached the top of the mountain after mid-day. Our passage was sometimes extremely difficult and narrow. The banks of the mountain had sometimes the appearance of high walls of rocks, a slip from whence

would cause certain death. Toward the end of our ascent we observed several houses close to the way-side. We understood that they belonged to a Governor who is charged with watching the road. Nobody troubled us, as we had nothing that attracted their attention; but should a traveller pass by with much luggage, he would certainly be detained by this Governor.

Having reached the top of the mountain, we learned that the Governor Wolda Medhen with his troops had moved this morning from Zelga, and that he was expected in Bella Georgis this afternoon. This was bad news to us: however we hoped that we should be able to pass by before his arrival. We marched as quickly as possible, although we were so tired, that we could scarcely move our legs, having commenced our march before daybreak. We had two roads before us; one leading east, and the other north-east. The position of Zelga, where the Governor was said to be, appeared to me precisely east. I therefore proposed to take the route of north-east, thinking that the distance from Zelga might be so considerable that we should not meet the Governor. But in this I was perfectly mistaken.

We went on as quickly as we could; but unfortunately we met no one who could give us better information of the Governor's movements. We at last saw a large village, to which we directed our steps; but on a sudden we were stopt by the deep and wall-like banks of a torrent. We had then to turn eastward; but having travelled about three miles more, we reached the banks

of another steep hill, from which we could see down into a little valley, where a part of the Governor's troops were encamped. Escape was now impossible, as they had seen us on the top of the hill. Every attempt to escape would only have raised more suspicion, and would perhaps have produced the worst consequences. I said to my servants, "As we cannot escape, it is better for us to go directly to the Governor and acquaint him with our situation: perhaps his heart will be affected, and God will prevent him from doing us mischief." So we accordingly went. On descending the valley to inquire after the Governor's tent, we observed some people coming toward us. We thought that they were soldiers coming to plunder us before we could reach the camp; but one of them was a priest, who had a green field near the way-side, and thinking we were soldiers, he came to excommunicate whoever should walk over his field. We told the priest who we were, and that we wanted to see the Governor, and begged him for a man to accompany us to the Governor's tent. To this he consented. On leaving he requested me to say the Lord's Prayer with him. I did not refuse, and I can say that I prayed from all my heart. It was really a consolation in my critical situation.

In moving toward the place where the Governor was said to be sitting under a tree, I was frequently requested by soldiers of the Wag country to give them a blessing. They either kneel or lie on the ground, till the blessing is pronounced; and have a strong be-

lief that this blessing, particularly when it is given by a man of Jerusalem, will be of use to them. It appeared to me that they thus seek more for temporal than spiritual and eternal good. Many thought that my blessing would secure them against every ball from the muskets of the enemy; and others thought that they would be enabled to pay their debts, &c. I therefore always endeavoured to give my blessing in such a manner as to excite a desire in their minds for their real spiritual welfare.

The Governor's tent was not yet pitched. I therefore met him in the open air. Fortunately, I had met his father confessor, who had the kindness to introduce me to him. I saluted the Governor in Amharic, which he and most of the bystanders understood, the Amharic being the language of the Court of Ras Ali. On his asking me from whence I came, I gave him a short narrative of my journey from Shoa, to which he listened with great attention. When his favourite people heard of the baggage which I had been deprived of in the Wollo country, they said, "What a pity it is that he did not bring his goods to us;" i.e. we would have been glad of robbing him. I said, that the reason which had induced me to see him, was, because I wished him to protect me in going through his country, and to provide me with provisions, as I was in bad circumstances in this respect. He then ordered me to sit down in the shade of another tree till his tent was pitched, when he called me again, and held a long con-

versation. He asked what I had with me. I replied, that I had nothing but a little book, which I took out of my pocket and showed to him. He asked, what book it was; to which I replied, that it was a copy of the New Testament in the language of my country. He then asked, whether its contents agreed with the New Testament of his country. I said, "Certainly it does," and translated 1 John i., when he exclaimed with great joy, "I see! I see! I see! it is the same." I then gave a short explanation of the contents, which particularly attracted the attention of the priest, who appeared to me to be a man of much understanding. They then asked about Jerusalem, whether it was true that children did not die there. I said, that they die there as in all other countries when the hour of death is come by the appointment of God. It must be remarked that pilgrims coming from Jerusalem tell their Abyssinian countrymen many falsehoods. For instance, they make them believe that children do not die in Jerusalem—that at the Abuna's ordination a dove waves over his head, in sign of the reception of the Holy Ghost—that the water of the Jordan is as white as lime—that the house of the Patriarch at Cairo, is composed of gold—and that at Easter a light falls from heaven over the Holy Sepulchre at Jerusalem. The Abyssinians will frequently ask you about these things; but it will always have a bad effect if you tell them you have not been in Jerusalem, as they will not lay any stress on your arguments, and I truly regret that

I have never seen Jerusalem. Many think you are no Christian if you tell them that you have not been in Jerusalem.

Having finished the conversation, the Governor ordered me to take my resting-place any where in the open air, till he would give me leave to depart to-morrow. I walked off with feelings of the greatest joy and thanksgiving to my heavenly Guide, after having been for some time in great apprehension from the Governor and his troops.

April 18, 1842—With the greatest anxiety I waited for daybreak, being anxious to learn the result of my application to the Governor. The impression which his behaviour had given me yesterday was favourable, and I could not think that any thing of a disastrous nature would happen. Last evening he sent a piece of bread for each of our party. His people however showed some rudeness of behaviour, which did not signify so long as I had the good will of their master in my favour. Here it was that I heard a true account of the robbery committed against the French gentleman before mentioned. I must confess that this communication caused very painful feelings in my mind, particularly when the reporter, a servant of the then Governor of Sokota, told me, that he was one of the robbing party; that they had intended to kill the gentleman, but that he afterward made his escape; and that therefore it would not signify if I should be murdered in his stead. I could rest but little during the night, and I got up several

times, and recommended my life and that of my servants to the protecting power of my heavenly Father, who made me experience this morning that my poor and humble prayer had not been in vain.

After sunrise I repaired to the Governor's tent to take leave of him. Having waited a long time amidst a crowd of gazing and annoying soldiers who watched the access to the tent, I was at last introduced by the father-confessor, whose kindness I had already experienced. The Governor appeared to be in good humour, and without any bad intention against me or my servants. He commenced the conversation by saying, that he would have asked me for a pair of spectacles, if I had been able to comply with his request. I replied, that it would have afforded me great pleasure, if I had been able to return his kindness with any thing pleasing to him; but that my circumstances would not allow me to do so. He then gave orders to his favourite servant to provide me for his soul's sake, as he said, with two madegas* of barley, to be given me in a village on the road. I thanked him, and then bid him farewell, having first, at his request, given him a blessing.

Thus the man who recalled to our minds the remembrance of Adara Bille, proved to be a lamb compared with that robber. We had endeavoured yesterday to avoid this dangerous place; but to-day we were glad that we did not succeed.

* Madega is a measure used in Tigre, equal to sixteen Kunna in Shoa, which contains about fifty pounds in weight.

The servant who was ordered to collect the barley, strictly executed his master's command; but we had to wait several hours in the village. We had now such a quantity of provisions, that my people had to carry the loads by turns; but they were ready to bear every hardship. We joyfully prosecuted our journey, daily receiving fresh proofs of the faithful care of our heavenly Father.

When we had crossed the river Ghebia, we were overtaken by violent rain. The wind and rain rendered the air rather cold, and the hard work of ascending and descending the mountains and hills on foot produced a continual perspiration. Fortunately we reached in due time the village of Karanghē, where a man kindly received us into his house, lighted a fire, and made us a little comfortable. Falling upon my knees, I offered the sacrifice of humble thanksgiving to Him who had graciously brought me a further step on my tiresome pilgrimage. Thus it is with the life of a Christian, who is now in sorrow, and then in joy; who weeps in the evening, and rejoices in the morning, till his earthly journey is over, and he enjoys eternal and immutable happiness in heaven.

April 19, 1842—We left Karanghē before sunrise in a north-east-east direction. As this day was the anniversary of St. Michael the archangel, our host was gone to church before we could take leave of him. Although we had yesterday ascended considerably, yet we had to ascend this morning still more through a

country full of thorns and grass. We saw however no village, nor did we meet any inhabitants. I was struck at the great number of partridges, which I have nowhere seen in such an abundance as on this mountain. One charge would have provided us with food for several days; but our weapons were in the hands of Adara Bille. The country around was extremely hilly, and reminded me of Geshe in northern Shoa. Torrents run between the high and steep mountains, which were full of thorns and trees of various kinds of wood. Having reached the top of the mountain, we had a pretty view of the provinces of Wag and Semien. The mountains of Semien appeared to be elevated to the sky, till the clouds withdrew their tops from our contemplation. One of the highest mountains of Wag is Biala, on the eastern foot of which Sokota, the capital of Wag, was said to be. Here resides the present Governor, Taferri, who sends from hence his officers at certain times over the whole country to collect tribute.

About ten o'clock we entered the district of Bora, the name of which is derived from the white stripes which mark all the hills around. Each stratum of rocks presents a white and somewhat grey appearance to the eye. There are several large caves, which might give shelter to several hundred men.

In the first village of Bora we met the Governor, Woldaa Michael. He was sitting under a tree by the wayside, holding a consultation with his people.

Observing the people from a distance, I conjectured that there was a Governor among them, and having been treated well yesterday by the Governor Wolda Teclo, I threw away all the apprehensions which I had entertained in Lasta. On approaching the place where the consultation was held, I endeavoured to avoid the people by going my way without asking who they were, or what they were doing. But the Governor sent his servant, who requested me to wait on his master, whose robber-like appearance instantly deprived me of confidence. He asked from whence I came, and what was my business. I told him that I had been in Shoa to teach the Word of God, as I was a Christian priest coming from a country called England, situated beyond Jerusalem. At first he would not believe that I had been in Shoa, as he had not heard that I went there by way of Wag, and it appeared he did not like to hear that there was another road by way of Adel. When I related to him what misfortunes had befallen me in Adara Bille's, he laughed with his servants, saying, "We should have been delighted at seeing you with your property: we should have liked you much indeed, and would have bought every thing from you." He then wanted to try my spectacles, my boots; in fact every thing he saw. Fortunately, however, nothing suited him. He then asked, whether I knew the new Abuna, and whether I had been in Jerusalem and seen all the wonderful things, of which they had heard from pilgrims. On

departing, one of my servants was called and asked by him upon an oath, whether I had no bafta (white cloth); whether I had nothing at all for sale; and whether I was not acquainted with magic. My servant, of course, answered in the negative to all these questions; and we were then allowed to depart.

I have never seen a country where people talk so much of gold as the people of Wag. Their conversation immediately turns to this subject. They believed in earnest that I had plenty of gold with me, as I had no other baggage. When I asked, whether if I had plenty of gold, I should make such a miserable appearance in which they saw me, they answered,—"It is true you have no mule, and you beg for your daily bread; but this is the clearest proof of your carrying gold with you, because all people act as you do if they travel with this precious metal in their pockets."

About twelve o'clock we passed the river Shemsheho, which runs to the Tacazze. It carries much water in its bed, which is surrounded on the banks with beautiful trees. The river is full of fish; and we saw about thirty naked men busy in catching the fish with their hands. It is well known that fish is a substitute also in Abyssinia for all other kinds of meat during the time of fasting. I understand that the new Abuna has forbidden the eating of fish during the time of fasting.

From the river Shemsheho, which comes from the east, we had to ascend through a wilderness, the thorns

of which again damaged our clothes, of which we took care as of gold and silver.

About three o'clock we were overtaken by thunder and lightning, and subsequently rain, which troubled us in general every afternoon till we had reached the province of Tigre, where we had very little rain. Fortunately we found shelter in a cave of rocks close to the wayside. After the rain had ceased we continued our march, having resolved not to pass the night in the Agau country, but in the first village of Enderta, which we were told we could reach before night. We were unable, however, to accomplish this, as the rain again overtook us. At a distance we saw a village on a small hill, and we thought it better to go on in the rain, than to be overtaken on the road by the approaching night. But when we came near the village, we learned to our great astonishment, that the Governor of the district had encamped in this place, and soon afterward we saw some soldiers coming toward us. On their asking who we were, I said, "I am a priest coming from Shoa, and I want to see your master, as I have heard that he is encamped here, and that he is a good man toward strangers." The soldiers stared at us, never having seen such a set of beings. However, they were civil, and conducted me to their master. As he did not understand Amharic, our conversation was carried on by means of a Dragoman. He asked a hundred questions about my journey to Shoa, my business there; about Jerusalem, &c.; but after all

he showed some compassion for me. When I left his room, he gave me a servant, who was to provide me with food and a lodging for the night. The servant on learning that I was a priest, quartered me in the house of the chief priest of the village, who was no bad man. We were made comfortable, and treated civilly in every respect. The inhabitants of this district, as well as the Governor's servants and soldiers, appeared to be very religious in their own way. They came one after the other to be blessed by me. Many had the superstitious idea which I have already mentioned, that my blessing would preserve them against the stroke of swords, spears, and gunballs; and therefore they most anxiously begged me for a blessing. A preacher of the Gospel might be able to obtain a great influence in this country, if he could understand the Agau language, to which however no attention has yet been paid by Abyssinian scholars. But, on the other hand, a juggler might also set himself up as a great man in this country. As to the language of Wag, I suppose it will be supplanted in the course of time either by the Amharic, or by the Tigre language, which is spoken by most of the Agaus. It will depend on the prevalence of the government of Tigre or of Amhara.

Thus we had arrived on the frontier of the Wag country, which is decidedly one of the most important and interesting provinces of Eastern Abyssinia. It would admit a larger population and a high degree of cultivation of the soil, if a better government ruled this

country. It would be necessary, however, for such a government to do away with the system of annually plundering their own subjects, as this is the very means to destroy commerce, order, cultivation of the ground, and every improvement of human society. At present the Governor comes annually with his troops and takes away what he pleases; and the consequence is, that the inhabitants conceal their treasures, and take flight to the mountains; whereupon the Governor destroys their houses and fields. As Wag is a country intersected by deep dales, torrents, and steep hills, which only allow certain passages to their tops, and as the rivers of Wag would be defended, and their store-houses well preserved on the top of their almost impregnable hills, the inhabitants would be able to check the strongest invading army, as has been the case frequently in the annals of Abyssinia. Ras Ali on his last expedition, which he several years ago attempted against Wag, is a remarkable instance of this. He invaded the country with a considerable army; but finding the natural bulwark of the country too strong, he returned, being content with devastating those districts which admitted of access. This natural fortification is the reason why the people of Wag yield only a very loose allegiance to the rulers of Gondar; why they throw off their yoke whenever they please; and why they use a haughty language toward the rest of Abyssinia. The chief Governor of Wag is said to be in the possession of several thousand match-lock-guns, a report which may be true,

as he can obtain every thing that he wants from Massowah.

The principal market-place of Wag is Sokota, the capital of Wag's Governors. Its merchants carry their goods to Woldaia, the capital of Yechoo, and go and fetch other goods from Antalo, or even from Massowah. They are principally engaged in carrying salt-pieces to the south of Wag, a business which proves of great profit to them, as the value of salt-pieces increases in the southern countries.

The Agaus chiefly cultivate barley, wheat, red pepper, and maize. Their houses are of the same construction as those of other Abyssinians.

I was told that gold is found in the country of Wag; but I cannot say whether this report is true or not. I was frequently asked whether I knew how gold was to be discovered in mountains, and how the works in mines are managed. They entertain, like all other Abyssinians, the idea that white people only come to their country in quest of gold; and that a white man knows the places where there is gold.

April 20, 1842—Early this morning I went to the Governor to thank him for his kindness, and to take leave of him. On being admitted to his presence, he appeared still more civil to me than yesterday. I did not venture, however, to ask him for provisions, and he did not offer any thing of his own accord. Having at his request given him a blessing, I started from the camp, and moved toward the river Tzana, which separates the

country of Wag from that of Enderta and Tigre. This river rises in the east of the mountains of Wag and runs to the Tacazze. It is a fine river, and carries much water in its bed. Its banks are surrounded with trees and bushes, and the inhabitants of Wag and the people of Enderta on the other side cultivate every spot of soil which they can gain from the river. We arrived at this river at eleven o'clock a. m. The last part of the Wag country, through which we had travelled this morning, was well cultivated and inhabited. This is probably owing to the inhabitants being close to the frontier of another country, to which in time of war they can take refuge. I left the Wag country with feelings of great satisfaction, although I had experienced in it a great many difficulties. Its costly water—its healthy air—its pretty scenery—the manner of its inhabitants in asking for a blessing—and its interesting system of mountains and rivers, will be ever remembered by me.

To our great sorrow we learned from people coming from Antalo, the capital of Enderta, that the whole of Tigre was in a state of confusion and rebellion. We were told, that the Governor, Guebra Medhen, was encamping in the neighbourhood of the river Tzana with a considerable detachment of those ferocious Raia Gallas, who had been subject to the rulers of Tigre since the time of Ras Wolda Selassieh and Sabagadis. This intelligence was extremely disagreeable to us, as we had believed that on entering Tigre, we should

meet with less difficulties and privations. But it was evidently the will of our invisible Friend to let the miseries remain on our shoulder to the last moment of our arrival on the coast.

Guebra Medhen was a favourite of Sabagadis, who married one of his daughters to him. When Sabagadis died, and Oubea took possession of Tigre, Guebra Medhen took flight to the high mountains of the Raia Gallas, with whom he lived till the news of Oubea's captivity reached him in his impregnable stronghold. He then collected a considerable force, and expelled the Governor of Silloa, who was of Oubea's party. Silloa is that district of Enderta which we had entered, having crossed the river Tzana. Guebra Medhen joined the cause of Balgadaraia, grandson of Ras Wolda Selassieh, who having heard of Oubea's imprisonment by Ras Ali, attempted to make himself master of Tigre, as I have mentioned above.

The man who had apprised us of the state of things in Tigre, likewise informed us that the expelled Governor of Silloa had collected a new force, and would probably come to an engagement with Guebra Medhen. He therefore advised us to reach Antalo, if possible, before the road should be disturbed and rendered insecure by the fighting parties, and before starvation, which is always the consequence of such disturbances, would render our situation still more precarious.

Having crossed the river Tzana, which runs in a deep bed between a range of mountains on both its

banks, we had a long and difficult ascent before us. The cry of the Agau ploughmen resounded strongly in the dale of the Tzana, and made us sometimes believe that there was a body of troops engaged in fighting, or a brisk quarrel between some parties. I observed the same custom in many parts of Enderta. When ploughing, they make as much noise as possible, in order to drive on their bullocks, with which they converse as if they were rational companions. A traveller unacquainted with the custom, or not understanding the language, would imagine that there was a quarrel or a plundering party at hand, and give way to unnecessary apprehensions.

Having arrived on the mountain which we had been ascending since we left the river Tzana, we halted in the village of Bora, being the first village in the province of Enderta. Here we learned that Guebra Medhen had moved his camp to the east, toward the village of Shebrāra. We resolved to go and see the Governor, having found from experience that it is better to travel under the protection of the Governor of a district or province. Our road led us over rocky hills, dales, and torrents, which we cared little for, as we wished to reach the camp of Guebra Medhen before night. I can understand why the Governors of Wag and Enderta ordinarily live in peace with each other: the frontier of both provinces being of such a nature, that the difficulties of making inroads or entering these countries for the purpose of conquest are almost insurmountable.

Having arrived in Shebrāra, we learned that Guebra Medhen had moved still further to the east. We were therefore compelled to give up our intention of reaching him to-day; besides, it was already evening. We then looked for a lodging for the night; but every body in the village made an excuse, by saying that the Governor had taken their property, and rendered the people unable to receive strangers, as they had scarcely food for their own wants. With sorrowful hearts, and sometimes weeping, we went from house to house, till at last we found a host who gave us shelter and food for the night, which was a rainy and cold one.

April 21, 1842—Soon after day-break we departed from Shebrāra. We did not however take our direction to the camp of Guebra Medhen, as we had been warned by our kind host not to go there, intelligence having been received that the Raia soldiers had killed some people travelling from Antalo to the Wag country. Our host accompanied us for a considerable distance through a by-way, by which we were able to avoid the Governor's camp. But this by-way soon led us into a wilderness, where we entirely lost our road.

About ten o'clock we traversed a large woody plain, where we found several ruined villages, but no inhabitants whom we could ask about our road. We went on in this wilderness till about midday, when we found another village, likewise ruined, but not a single person able to show us the road. We still proceeded on in an easterly direction; but we saw nothing but thorns

and ruined villages on some hills. Fatigue, thirst, and still more our apprehensions of the neighbouring Raia Gallas, began to vex us to a considerable degree. Being always afraid of these Gallas, I proposed to turn round to north-east and north, as this direction could not lead us to their country, whatever might be the consequence. But this new route led us to a complete wilderness, where we could not observe the least trace of a human foot. The grass was so high, that we could not see one another, and one of our party was several times left behind; a circumstance which caused the most painful feelings, as we could not venture to make much noise on account of the Gallas, and as the approach of night precluded us from halting, and compelled us by all means to find our right road. However, we fortunately joined our man, whom the fatigues of the day, the height of the grass, and the thicket of thorns, had prevented from keeping pace with us. But the worst part of our difficulty now began. Driven in on both sides by the steepness of mountains, which we were unable to ascend, not knowing the path, we were compelled to jump from rock to rock, the space between which was sometimes overgrown with grass. Having fortunately finished this manœuvre, we were received again by our enemies, the thorns, through which we had to wind with the utmost precaution. Profuse perspiration from this exercise—thirst and weariness—fear of the Gallas—apprehensions as to the road and approach of the night—and sorrow for

my poor starving people, exhausted me so much, that I laid down on the ground to rest, whatever might befal us in this precarious situation.

All around being as still as night, and seeming destitute and lost, we heard the purling of some water in the neighbourhood. Creeping up and down through high grass and thorns, we reached a small rivulet. This discovery produced a greater cheerfulness in our minds, than the discovery of the sources of the Nile would have given, as we now were in hope of getting out of this dreadful and endless wilderness. We first refreshed ourselves, by drinking of the delightful water of the rivulet, and then followed its northern course, in the cheerful conviction that it must lead us to our lost road. About five o'clock we had the unutterable joy to find a road crossing the rivulet and leading up to a mountain, from which we thought we should be able to see or to learn something of the position of Antalo. The road was pretty large, and trodden by the paces of men and animals, and we had no more doubt of this being the way to Antalo. Having walked about half way up the mountain, we were met by a small company of people, who proved to be some priests and soldiers of the Governor Guebra Medhen. They had set out from Antalo for the purpose of joining their master in the camp. They were astonished at finding us quite alone without a guide or a caravan in the present state of disturbances. They regretted that we had not visited their master, who, they said, would probably

have given me a mule. They then confirmed us in the truth of our way, which we then prosecuted as cheerfully and as quickly as our tired legs would allow. On arriving at the top of the mountain, we saw a large valley, and many villages in it. We accordingly directed our course toward the valley, and took shelter for the night in the Church of St. Michael, in the village of Mawoini, as the villagers would not receive us.

Tired as I was from the uncommon hardships of this day, I laid down at the entrance of the church to sleep, when I was called upon by a monk, who had arrived from Debra Tabor a few months ago. He appeared to be no bigoted monk, and seemed to be concerned at our helpless condition. He called me to his little cottage, which he had built close to the church, and gave me of the holy bread, which nobody who is not in holy orders can either see or taste. This bread is properly called makfelt; i. e. portion baked only for those priests who take the Lord's Supper. It is made of the size of a small loaf, and prepared from corn-flour. It weighs a little less than a pound. The priests are only allowed to eat this bread when they have finished the Lord's Supper, as nobody can partake of this who has not fasted. This sort of bread is never shown to laymen, and is considered one of the greatest mysteries and privileges of the priesthood. The monk put it secretly in my pocket, lest my servants should see it, although they were not even allowed to come near the cottage of the holy hermit. However, I after-

ward showed it to my people, who were astonished at finding it common bread, and at its having been withheld from their sight and considered a great mystery. Venturing to eat of it, they said, that it did not differ from any other sort of bread. It must be added, that this bread is prepared by the male sex, or by old women, who grind the flour and bake the loaves. Ordinarily the man must be a deacon. As the priests go daily to the Lord's Supper, they receive daily a portion of this bread; but they must eat it fasting. Of course I had no objection to partake of this bread, as the fatigue of my journey had made me uncommonly hungry. At another time I would not have accepted the gift, as the bread was very badly baked, and nothing but hot dough; but hunger being the best sauce, I ate with great appetite, and my people were of the same mind.

The monk asked me much about the time of the appearance of Theodotos, whom the Abyssinians expect as the founder of a kingdom of peace and happiness on earth. I said that I knew nothing about this person, as I did not think it my duty to ask about the hour or time when the Kingdom of God will be established on earth, but to pray and labour that it might first come in my own heart, and then among my poor fellow-creatures, who did not enjoy the knowledge and the living faith of Christ. "Preach the Gospel in the whole world," I said, "then you will have a sign that God's kingdom is at hand." I could not obtain their correct

idea of this Theodotos, and how they heard of this name. Probably there was a former King of Abyssinia, whose peaceable character produced this idea. You frequently find this name at the end of their books; but I am not yet clearly informed of this subject, wanting further enquiries.

As the other priests were going to trouble me with many questions respecting Jerusalem, the Coptic Patriarch—whether he was the first prelate of the whole of Christian communities, and whether he had ordained me—respecting our divine service, fasting, &c.; the monk said, "You must not trouble him with many questions, as he is tired from the fatigues of his journey: let him rest, and ask him afterward." The considerate monk also added, that he was always angry at such childish people who troubled him with questions on his journeys, and that he thought it was very improper. This monk was much respected by all whom I saw around him, and I think he is an exception to the generality of monks. He was accessible to scriptural explanations. O that I might have once the infinite pleasure of finding one, only one, real and enlightened Christian in Abyssinia! Many are not far from the kingdom of heaven; but what is the use of their drawing near the door, if they will not go in? However, I will not get tired with Abyssinia, till the Lord in His infinite mercy gives the increase to our planting and watering.

In the evening the priests gave us some bread and

pepper-soup for our supper. They said that they were not rich, as Oubea had taken their property, and related to us some instances of his cruelty in pulling out the eyes and cutting off the hands of many of his subjects.

April 22, 1842—The terrible noise of the singing priests, and still more the fleas, which are always the greatest torture to those who pass the night in churches, had annoyed me so much, that I waited for the break of day with the most ardent desire. As soon as it dawned, we got up and departed, having taken leave of the priests last evening. On our road, which was exactly west, we saw plenty of villages ruined by Oubea, of whose barbarity the whole country bears witness.

About nine o'clock we crossed a rivulet called Gumalo. It runs through a dale of steep banks. On the western banks we saw a village, which we took for Antalo, as the priests of Mawoini had told us that Antalo was quite close, and that we would reach it in the forenoon; but I frequently found that priests and monks in Abyssinia have not the least idea of distances. Having crossed the rivulet Gumalo, we had to ascend considerably till we reached the village, likewise called Gumalo. The banks of the bed of the rivulet are well cultivated, as the soil can be watered at all times. From Gumalo we marched south-west, and were led to an immense plain with some slight elevations. On arriving at this plain, we got a sight

of Antalo, situated at the foot of a mountain, the soil of which presented a red appearance. The plain, however, was considerably lower than the situation of Antalo; and the nearer we approached the town, the more we had to ascend. When we first saw it, we thought it nearer than it really was, as is frequently the case when a traveller calculates distances from a plain. He is often greatly disappointed, and it requires more practice in calculating distances, than one would commonly think.

We arrived at Antalo about four o'clock. Being unable to find a lodging for the night, we repaired to the Church of St. George, which was splendidly built by Ras Wolda Selassieh, who is well known by Mr. Salt's Mission to this ruler. The priests of this church differed much from those whom we had met in other churches on our road. They were better dressed; but they assumed a greater air of haughtiness, particularly the Alaca, who looked down upon my poor appearance with much disdain. He would not allow me to pass the night in the little house called Decha-Salama, at the entrance of the church, in which strangers are usually quartered. However, he procured me a room in the neighbourhood; but this was full of women and soldiers, who at first would not listen to the Alaca's orders, and the women began to lament crying out, "Woi Giptzi! woi Giptzi!" "Egyptian! Egyptian!" The Europeans are all called Egyptians, the geographical knowledge of the Abyssinians regarding other countries being very

scanty indeed. However, they have lately begun to know the difference between the English, French, and Germans.

Only one of the priests came to see me in my room, who entered into conversation on religious matters. He knew the Rev. S. Gobat well, and spoke favourably of him. He gave me two pieces of salt, requesting that I would buy some hydromel, or Abyssinian honey wine. He also gave us some bread, which with what was sent us by the other priests was sufficient to serve us for our supper in the evening. My people went round the town; but nobody would give them any thing; so that we should have really starved if we had refused to go to the church. Besides, nobody would give us a lodging for the night. I must confess that I had conceived a more favourable idea of the hospitality of the Tigrians; but I was wholly disappointed. Perhaps if I had possessed property, I should have been received better.

The circumference of Antalo is considerable; but the greater part of the houses have been ruined. Merso, the brother of Oubea, whom this tyrant appointed Governor of Antalo, after Cassai, the son of Sabagadis, had been imprisoned, destroyed a great many of the houses of Antalo. It must have been before a pretty town. Its founder was Ras Wolda Selassieh, who has chosen a suitable place for his capital. Below Antalo is an immense plain, through which several brooks run. This plain served for the

excursions of Ras Wolda Selassieh, and for the wants of his household horse. The neighbourhood of the Raia Gallas was frequently the theatre of war, and Ras Wolda Selassieh by residing at Antalo could secure the weakest point of his extensive dominions.

I learned with regret that Balgadaraia, the grandson of Ras Wolda Selassieh, had set out from Antalo with his troops the day before I arrived, in order to attack Nebrid Wolda Selassieh, Governor of Axum, who kept up the influence and party of Oubea. I was also told, that a European had arrived from Adowah to join Balgadaraia on his march. I was sorry that I had been deprived of the opportunity of making my acquaintance with this new ruler of Tigre. From what I could learn, the Tigrians are very fond of him, and they entertain the hope that he will be able to stand the field against Oubea, should he march against Tigre after he has settled the business with his brother Merso in Semien. Should Oubea really return, and regain his cause in Tigre, he would probably desolate the whole country, which is already reduced to the very brink of ruin. At all events, I cannot believe that the British Government will be ready to assist such a proud, avaricious, cruel, and cunning ruler. Every assistance granted to him, would be nothing else than putting a sword into his hands to use against his own subjects; and notwithstanding all the generosity which the British might show toward him, he would never be a sincere friend to them nor to other Europeans. He

would only make them the means of obtaining his own objects, principally to get from them the same pleasing things which he knows have been given to the King of Shoa.

I had intended, for many important reasons, to proceed from Antalo to Adowah; but the distance of three or four days deviation from my route, the way being through starving and disturbed countries, and my ardent desire to reach Massowah, and the end of my miseries and hardships, would not allow me to make this deviation from my road, although I knew that I should deprive myself of much valuable information respecting the state of the country, which I might have been able to collect at Adowah.

April 23, 1842.—At a very early hour this morning we set out for Chelicut, about six or eight miles from Antalo. A body of soldiers, who were going to join Balgadaraia on his march to Adowah, accompanied us for a considerable distance. They were in very good humour, and had great hopes of a favourable result of their master's expedition. Our road was pretty plain. Not far from Antalo we saw an immense flock of baboons, called in Amharic Ratchie, of a somewhat white colour. They were close to the wayside. I was surprised at the good order in which they marched, some large ones walking before and behind each line, which they formed. After a few moments they halted a little and gazed at us, as if they were about to make an attack upon us. They marched round a small

elevated spot, and then crossed our road, where they again halted a little, till they walked up to a larger hill in as perfect order as if they had been ranged in a square. The noise which their movements produced exactly resembled the bustle of a small body of horse marching over a grass plot. I thought it would be well were the Abyssinian soldiers in their military movements to imitate these brutes in the regularity of their march and continual circumspection and reconnoitring. This kind of monkey is generally acknowledged by the Abyssinians as a sort of more ferocious ape.

Chelicut is situated in a little dale intersected by a rivulet which provides the town with water. This situation in Europe would give rise to the establishment of numerous manufactories; but in Abyssinia nobody thinks or exerts himself to make use of the benefits arising from the nature of the country. The inhabitants are ready to accept with the greatest eagerness pleasing things as presents; but they have little desire to manufacture them by hard labour. Having heard that there was in Chelicut an Armenian who worked in leather, I called upon him; but I found him suffering in his eyes. I did not venture to ask him for a supply of any thing, as I was aware of his being a poor man; but even the offer of a piece of bread, or a horn of Abyssinian beer, which at all events he possessed, would have delighted me more than any thing else; but he appeared during his

stay in Abyssinia to have adopted the same unkind and inhospitable manners which the greater part of the Abyssinians observe toward an unfortunate traveller.

From Chelicut we took our direction to Adigrate. Our road was pretty plain. Sometimes we had to ascend a slight hill. But although we had now a better road compared with that in Lasta and Wag, yet we were considerably inconvenienced from not having plenty of water, which we had found in abundance in those countries. Besides this, the heat of the valleys of Tigre was an addition to those inconveniences, with which our journey through that country had abounded, from the inhospitable reception of the natives, and from the rumours of war and dissoluteness of the soldiers.

The approach of the evening reminded us of our unpleasant business of begging the people for a night's lodging. For this purpose we halted in a village called Arena Mariam, at some distance from the wayside. Having waited for some time on a place where most of the villagers could see us and guess our demands, we were invited by a man who was bleeding a sick bullock before his house. He sent us to a wretched cottage close to his house. This cottage, which served as a stable for his cattle at night, was surrounded by a stone wall, and only a part of the roof was slightly covered with grass. As the proprietor had invited us of his own accord, his duty was to treat us with some atten-

tion; but we had ourselves to look out for our supplies for the night. My servants went out begging, and returned with some flour, which we begged the wife of our host to make into bread; but she positively refused to do it, except she had a share of the flour, which was scarcely sufficient to provide half a ration for each of our party. The other materials, wood and water, we of course had to fetch ourselves. After a long dispute she gave us the vessels in order that we might prepare the bread. On giving us the vessels, she said, "I am giving them for my soul's sake."

We had rain at night; but fortunately not much, as our stable would not take off the water. I felt great consolation in thinking of the approaching termination of our journey, and I troubled myself little about the increase or decrease of difficulties.

April 24, 1842—The unkind treatment of our host hurried our departure from Arena Mariam. Probably on our arrival he had expected that I could cure his bullock with charms, and with this expectation perhaps invited us to pass the night with him; but as soon as he found himself disappointed, he took no further notice of us.

The road to-day and the nature of the country was almost the same as we observed yesterday, namely, plains, with slight hills. The want of water was again very perceptible, and we seldom saw a village or hamlet. The soil was stony, and not particularly fit for cultivation. We found no water till we reached the river Haikamesal, which runs to the Tacazze. Before we

crossed this river, we met a man, who hearing of our distress for want of food, gave us a little basso. This is the flour of barley, which is first roasted on the fire in a vessel of clay, and then ground. When mixed up with water, it is no bad food; and it is quickly prepared when you are on a journey. We accepted this present from the man with cordial thanks, as our scanty repast of yesterday evening had left us nothing for this day, and the villages were far off from the wayside; so that we should have tasted nothing at all to-day, if Providence had not inclined this man to provide us with as much food as was requisite for our starving bodies.

Having refreshed ourselves with the water of Haikamesal and with the basso, we continued our march, in the cheerful confidence that He who feeds the birds, would also feed us in the evening, the approach of which always caused painful feelings in our minds, since we had experienced the inhospitality of the Tigrians. Had we possessed some property, we should not have been at a loss; for if the Tigrians see property, they will seldom be inhospitable. Such was the case with those travellers who overvalued Abyssinian hospitality. But let these persons travel without money, or without articles passing for money, and you will find that they will give another, but more correct idea and description of Abyssinian hospitality.

About midday we were met by a man, who informed us, with tears in his eyes, that he had been deprived by soldiers on the road of his provisions, his sword, and

his cloth. We were sorry that we could not help him. At the same time our sorrow and apprehensions of perhaps sharing the same fate in the course of the day, caused us to look with anxiety and timidity after those places which we thought dangerous, and where we might fall in with a roving party of robbers. But our heavenly Father, who well knew that our sufferings had already been considerable, graciously preserved and protected us, and brought us to a village called Maberka, where, although a stable full of fleas was given as our lodging, and a sour look, and other unkind treatment wounded our hearts, yet we were content with a few horns of beer and some paste called tello, being confident that we were daily advancing nearer to the sea coast.

Tello is prepared from the flour of barley. The barley is first boiled in a little hot water, and then roasted in a vessel of clay. It is then ground, and the flour is mixed up with water, or oil, or the Abyssinian pepper-soup. It is indeed a very miserable and disgusting dish; but necessity had taught us to despise nothing.

April 25, 1842—This morning at a very early hour we left Maberka, and halted a few hours afterward in the village of Atzbie, where I learned that a European had been there a few days ago. Before entering the village, I observed an elevated stone, about fifteen or eighteen feet in height, which appeared from a distance to be a broken obelisk. It therefore attracted my curiosity,

and induced me to go near. I found pieces of it scattered over the ground; but I could not observe any inscription or hieroglyphic figures. On asking a villager about the meaning of this stone, which was evidently erected for some purpose, I was told, that there was a celebrated convent in the village consecrated to the Holy Trinity; and that the stone had been placed there, in order that a murderer who should take refuge to the convent and once reach the stone, should not be persecuted by his avenger. I then asked the man whether he had seen the obelisks at Axum. He replied in the affirmative, and said that they were erected by people who wanted to go to heaven and fight a battle with God Almighty. Such are the strange opinions of the natives concerning these astonishing remnants of ancient architecture.

Having left Atzbie, the attack of fever, which had commenced this morning, increased. It was occasioned most likely in consequence of my sleeping last night outside the house on the wet ground in the cold, and without sufficient bedding. The fleas had tormented me so much, that I was compelled to risk sleeping outside the house. Happily, we were met by the same man who had yesterday given us some basso. As his village was close to the wayside, he observed us after we had passed by the village, and ran after us, and called us to his house. This invitation was certainly most providentially, not only because we had taken a wrong route toward the Shoho country, but still more

as our halting in his house relieved me from fever. I had first hot water prepared for a foot bath, and then took a little coffee and went to sleep. On getting up I felt considerably better. We then ate and drank whatever our kind host placed before us; and having refreshed ourselves, we resumed our march. May God in His mercy give the man his reward in heavenly and eternal goods and blessings for the kind assistance which he gave me when help was needed! The meeting with this man yesterday and this morning, when we were in great distress, was indeed one of my most remarkable experiences on the whole journey, and clearly showed me the Divine interposition.

I was told by my host that we were only a distance of five days journey to the village of Borrē on the coast of the Red Sea; but that the road was extremely dangerous, and that nobody would guide us there for fear of being murdered by the Danakil. Last year some Christian merchants endeavoured to open that route; but they were all killed by the Danakil. However, the Danakil bring merchandise from Borre to Tigre; but they will not allow other people to go down. As Borre is not far from Mocha, I should have liked to have gone this road; but who would guide me, how could I afford the means for the guide, and where had I other means of defence? Travellers, however, well provided and armed might succeed in opening a road, which would be of the greatest importance for the intercourse with Tigre.

The white appearance of the mountains of this district struck me much, having nowhere observed it before. Our road was generally plain, and I should think camels might be able to go from Atzbie to Antalo.

In the evening we halted in the village of Masaot. As the villagers would not receive us, we went to the Church of St. Michael, the priests of which proved to be very light-minded, and frivolous in their conversation and manners.

April 26, 1842—As there was a priest in Masaot, who promised to leave the place in a few days on a journey to Shoa, I availed myself of this opportunity to write a few lines to Capt. Harris, Her Majesty's Representative in Shoa, to inform him of my safe arrival in Tigre. The priest promised to take charge of my letter.

We intended to take our direction toward Senafe to the Shoho country; but we were advised not to do so in the present circumstances of the unsettled state of things in Tigre. We therefore marched toward Adigrate. At nine o'clock we reached the market Gooila, and halted at midday in the village of Agoddi. Here we went into a house to beg for some food, as we were exceedingly hungry. Tello, mixed up with oil and red pepper, was again offered to us; but it had a better taste than formerly. The man who received us into his house, bitterly complained of Oubea's tyranny last year against the district, when he plundered and burnt their houses.

To our right we saw the high mountain Haramat,

where Cassai made his defence before he was imprisoned by an artifice of Oubea, who swore eight times before ninety priests that he would do no harm to Cassai, if he would surrender himself and his stronghold. Cassai did so; but was immediately put in chains; and the priests, who reminded Oubea of his solemn oaths, were also imprisoned.

In the evening we met the Governor of a district near Adigrate. We ventured to remind him that we were afflicted strangers, and appealed to his kindness; but on hearing that I was an Englishman, he avoided having anything to do with me, as he liked the French. He knew well the difference of both, and was acquainted with the Europeans of Adowah. He said, "Go to any church you like." We walked off, and went to a church; but there was no priest. We therefore asked after the Superior, who, understanding that we wanted to rest with him, instantly left the house, pretending to have some business without. His wife bid us go to another house, as she had no room for our accommodation, her house being full of cattle. On her husband returning and finding us still sitting before his door, he said, "I have told you once that I cannot quarter you this night, as I have plenty of cattle in my house: go away instantly." "Well then," I said, "you are a priest as well as I am. You know that the Word of God orders Christians, and particularly priests, to be kind toward strangers, especially toward the afflicted. If you will not receive me, I will go this moment; but you must

know that God will judge between me and you if you like your cattle more than your distressed fellow-creature." We then went off.

As the man who had provided us in the afternoon with tello, had also given us a little flour for use on the road, we went to another house in order to make some bread. But the woman whom we begged to prepare the bread made only three small cakes, and threw the remainder of the meal into our bag, refusing to make any more. In the mean time the priest sent word that we might rest in his house. We accepted his invitation, but not till he had called us twice, in order to make him feel our dissatisfaction at his behaviour. Probably he was frightened at what I said to him on leaving his house. I did not, however, speak in anger, but in a spirit of sorrow at man's wickedness and worldly mindedness.

The priest introduced us to a stable, in which were about 100 head of oxen and cows, besides a great number of sheep. We had to look out for a place, lest the cows should kick or trample us under their feet in the course of the night. The priest did not give us a morsel of bread, and we could scarcely obtain from him a little water to quench our excessive thirst, as the water was brought from a distance.

April 27, 1842—We departed early from the village of Mashagheria-Mariam, where we had rested last night. About nine o'clock we arrived in Adigrate. I went to the Church of St. Chirkos, which, I was told, had been

built by Mr. Eichinger, the German carpenter who was with Mr. Gobat in Tigre. The form of the interior does not differ from other churches, though there is more regularity observed, and is richly embellished with paintings and pictures, representing lions, elephants, hyænas, &c. It is a square building; but in other respects it is like the rest of the Abyssinian Churches. The priests recollected Mr. Eichinger, as well as Mr. Gobat. One of them gave me some flour, and his wife also baked a few cakes for our use on the road. I could not help thinking in my mind that probably this priest had experienced much kindness from Mr. Gobat, which he was now desirous of returning to me.

Adigrate is situated in a large plain, surrounded by mountains. The village is not very large, and at present almost the whole is in ruins. It was built by Sabagadis, if I am not mistaken. The present Governor is Ayto Beraki, who however was not at home, having set out with Balgadaraia on the expedition above mentioned.

Before we entered the village we crossed a small rivulet, which supplies the villagers with water. We did not stop long; but continued our march. On the left we saw a large village, which they called Kersaber, being much larger than Adigrate.

Our road this afternoon was not so plain as it had been for several days. Near the village of Mamberot we received some beer and basso from a man, whom the narrative of our journey had affected. He was ready

to sell some grain; but what could we give in return? My head-servant, Atkoo, agreed to sell his belt, saying, it was better to do so than to starve. We then bought some barley and hogs' beans. Afterward we went to the Church of Mamberot; but as there was no priest, we could not pass the night in the church. We then endeavoured to beg for a lodging in the village; but all our petitions were in vain, till a man offered a stable, which was sufficient to shelter us against the coldness of the night and the wild beasts. Our situation daily became worse with the increase of the inhospitality of the Tigrians. We had travelled through a very hilly country, which was not much cultivated, probably for want of water.

April 28, 1842—We left Mamberot with sunrise. Our direction was north-east. We marched through a very rocky territory, and but little cultivated and peopled. Here and there we saw a hamlet on the wayside. In the village of Dagadi we got some bread and beer. From thence our direction was east. We arrived at Behat about three o'clock p. m. We intended to stay here till the next day, in order to inquire after our road, and to collect some provisions for our journey through the Shoho country; but when we applied to the principal priest, whom we met on our way, we got the rude answer—"There is the road; do not stop here: rest somewhere else. We have no room for you." This roughness made us so sad, that we resolved to use our utmost endeavours to leave Tigre as quick as possible.

Behat is a large village, situated in a plain. Before we entered this plan, we had a very difficult and steep descent. Having passed the village, we had to ascend again and to march toward Teltal, a part of the Shoho country. Having reached the summit of the mountain, which we had been ascending since we left Behat, we came to another extensive plain, which was much cultivated and peopled, being surrounded by villages. This plain is the eastern boundary of Tigre, beyond which plain in the east there are no more Christians.

On our road we had heard from a merchant that the people of Senafe were very bad and fanatic Mahomedans; and that we could not travel close to the Shoho country without a guide or some other kind of protection. He therefore advised us to go to one of the numerous villages around, and to wait for the market-people, who, coming from a market in the neighbourhood, would pass Senafe to-morrow; and with them we should go to Tekunda, where the Governor, Ayto Habta Michael, would send us to Massowah. This intelligence was most providential, and indeed saved our lives, because, had we not known this, we should have continued our march, and should either have been entirely stript by the people of Senafe, or killed by the Shohos, as we did not know the road, and should have been led to the Shoho villages, which we should have taken for villages of Tigre.

Having obtained this important information, we went to the Church of St. George, in the village of She-

masana. The Alaca of this Church is a blind priest. He showed much intelligence in reasoning. He knew of the English and French. He also knew Mr. Isenberg. He said, that the English did not fast; to which I replied, that as Christ had neither ordered nor forbidden fasting, the English did not commit sin if they omitted fasting, as nobody would be justified before God by means of fasting; that we did not however prevent any one from fasting, if he wished to do so of his own accord; yea, it might be useful, if connected with prayer and meditation; but that it would be sinful as soon as we had the least idea or intention of being saved by fasting. The Alaca then said, that fasting had been ordered by the 318 fathers assembled at Nice. I replied, "Supposing this to be true, we are not obliged to observe their regulations, as theirs is not the Word of God, which never recommends fasting as an inviolable commandment."

During the conversation, the man showed neither passion nor anger. When it was terminated, the priests took their last regular and copious supper, it being the evening of Maundy-Thursday, when the Abyssinians, particularly the priests, are obliged to abstain entirely from food till Easter morning. We also received a share of their meal. The Alaca then ordered us to go to the village of Meshaikh, where a friend of his had promised to give us a lodging for the night, and so send us off with the market people to Tekunda, distant a few hours' journey from St. George's.

The Alaca begged me for a few copies of the Æthiopic New Testament and Psalter, which I promised to send him; but I do not know how these can be sent there, as the place is out of the way from Adowah. However, I will endeavour to fulfil my promise.

People who go through Senafe, always go in great numbers, and therefore wait for the others. Senafe is subjected to the ruler of Tigre. He cannot however keep them in strict dependence, as they take refuge with their countrymen the Shohos, as soon as the Tigrian army advances against them.

April 29, 1842—At daybreak this morning we set out from Meshaikh, the market people being desirous of departing before the heat would be too powerful. They came from the market of the village of Tchegnara, which was held yesterday. I was most fortunate in having joined this party, as the Governor of Senafe, a very ferocious looking Shoho, stood in the way, and declared that he would not allow the Egyptian to pass before he had paid him a dollar. I said, that I had no money, having been deprived of all my property by Adara Bille in the Wollo country. But he would not believe me, and said, "The Egyptians have always money." The quarrel ran high, as the leader of the party of the market people spoke in my favour. The Shoho then said, that the market people should go their way, and he would settle the matter alone with us; but they refused to depart without me and my

party, well knowing the Shohos would kill us and take off our clothes instead of the money. The quarrel was renewed; but the Shoho would not consent to my departure. It was decided by the leader to send a messenger to the Governor at Meshaikh; but I was against this measure, as it would have kept us too long on the spot, and I would not have the people wait on my account. I offered a piece of cloth which I had worn around my head to protect it against the powerful heat of the sun. I threw this peice of cloth at the Shoho's feet, and said, "This is all that I can give you. If you will not accept this, I will go back and take another road which does not lead me through your country." The leader of the caffila encouraged him to be content with the piece of cloth, which was worth about five pieces of salt; but he still refused, till a general tumult was raised on account of the caffila having been detained so long. They then allowed us to depart.

This occurrence reminded me of my having again met that set of people, which are beyond all doubt the worst on earth. I remembered the endless quarrels which the Shohos had given me four years ago, when I travelled through their country to Adowah. At that time I had some valuable goods, and could not expect that they would not allow me to pass without a considerable charge; but on this occasion, when I possessed nothing at all, I thought that they would have had compassion on me. But I was completely disappointed

in this expectation. These people have entirely thrown away all human feelings, and appear to find the greatest pleasure in torturing their fellow-creatures. In one word, if you see a Shoho, you must think you have before you, as it were, the very devil on earth. It is useless to give a mild opinion of this people, as even the strongest expression will appear to be too mild in the eyes of those who have dwelt with the Shohos and Danakil by frequent experience.

Having settled the business with the Shoho of Senafe, we proceeded on our road with the caffila through a stony and woody wilderness, being continually apprehensive of a body of Shohos attacking us from the east of our route. This woody wilderness, which was full of juniper-trees, is exactly the place for a gang of robbers, as they could break forth on all sides from the wood and catch you up in the narrow rocky road. About nine o'clock we found a well of good water. Here we halted till the whole party had assembled, and then the caffila separated, each individual taking the direction to his own village. Some took the direction to Halai, in the north; while we proceeded with some people to Tekunda, which is at present the usual starting place from Tigre to Arkeeko. I understood that an arrangement had lately been made between the new Naib of Arkeeko, whose name is Hassan, and Ayto Habta Michael, the Governor of Tekunda, that the Halai route should be given up, and that of Tekunda substituted. It appears that the Governor of

Halai had a quarrel with the Naib, who opened another, and I must add, a much better route to Tigre.

We arrived at Tekunda after ten o'clock. The Governor, Habta Michael, seeing our very poor appearance, took very little notice of us at first; as did also his brother, Wolda Gaben. He asked, whether I was an Englishman, and whether I knew Samuel Gobat and Mr. Shimper. Upon my answering in the affirmative, he became a little more civil, and gave us a little bread and some hogs' beans. When he heard that Adara Bille, the Chieftain of Lagga Ghora, had robbed me, he said, "There are several Mahomedan pilgrims with me, subjects of that Chieftain; will you not take revenge and take of their clothes?" I replied, "No, I cannot do this, and by no means on this day, being Good Friday, because Christ died for all mankind, the holy for the unholy, and for His enemies, to bear their guilt, to reconcile them to His Father, and to give the spirit of love and peace in the Holy Ghost. Seeing therefore His example of love and resignation before me, I cannot deprive these pilgrims of their property, although you give me the permission to do so. Besides, they are strangers, and have no share in their master's robbery and wickedness."

I then became acquainted with the pilgrims, who were really subjects of Adara Bille. They had arrived a few days ago from Mecca; but were obliged to stay here, one of their party being sick. I told them, that they might inform Adara Bille of my having advanced

thus far to the coast—that his name had become offensive so far, and would become still more so—and that God would judge him, and not myself, as my religion ordered me to pray for those who do me harm, and to bless those who hurt me. The pilgrims felt themselves very uneasy; but I told them that they need not be afraid of me, as I would do them no harm. At the same time I begged the Governor not to be angry with them on my account.

Ayto Habta Michael then made us a little comfortable, by giving us a large new room and a quantity of provisions. I was very glad indeed at having at length found a resting place, where I could devote these holy days exclusively to religious purposes; bare necessity having compelled me since I had left Shóa to travel on Sundays, at least to move from one village to another, as people were so inhospitable as not to allow me to stay in their houses more than one night.

April 30, 1842—The Governor promised this morning that he would send to the next Shoho village for a guide to take us to Arkeeko, as the Shohos would kill us if we travelled through their country without having a guide from them; but that this guide would require a dollar for his trip to Dohono or Harkeeko—not Arkeeko, as we always pronounce according to the maps. I said, that I had no money; but that I should be able to procure some at Massowah. He said, "It does not signify: the Shoho must wait, and I will wait also, till you have got money." It is cus-

tomary for the Shoho guide to receive half a dollar, and the other half is given to the Governor; but I believe the Abyssinians pay only half a dollar to the guide, and nothing to the Governor. However, I would not bargain about this, as the Governor showed me much kindness in my distress.

May 1, 1842—This morning the Governor settled the matter with the Shoho guide and wished us to depart; but the Shoho wanted his money to be paid before moving from Tekunda. To this I would not consent. Then the Shoho requested me to make oath that I would not leave him in the lurch at Dohono. I replied, that whether I made oath or not, it would be the same thing, as it would depend on the man who would lend me money at Arkeeko or Massowah; that if any one would lend me money, I would pay him without taking an oath; and that if no one would lend me money, the oath would be useless, as I could not pay him. It would therefore be better for him not to press this matter, but to go with me to Dohono, believing on my word.

At length the Shoho gave in, and we immediately left Tekunda. After walking about a mile we reached a well, which is the spring of a river running to the Samhar. The people of Tekunda must go thus far to fetch their water. Tekunda is a small hamlet, situated on a hill; but it is now important on account of the communication with the sea, and I believe I am the first European who went this new route, which how-

ever falls into the old road after you have travelled about ten miles. I was delighted with having seen the beginning of a river, which runs from this point as far as the sea some distance from Arkeeko; but the river is dry during the hot season, and the traveller finds water only at certain places. As far as I could ascertain without a compass, it runs first from south to north, then to north-east-east. We had a very good and plain road through a woody wilderness. It is much superior to the road of Halai, which leads over the difficult mount of Shumfeito. On the Tekunda road you descend by degrees, and the road might be trodden even by camels, if it could be improved a little by removing some rocks in the way.

We saw several burial grounds on our road. On passing by, our guide always recited certain prayers, the nature of which I could not make out, as he did not understand either Amharic or Arabic. The appearance of graves in the wilderness also produced a deep impression on my own mind.

About eleven o'clock we arrived at that part of the Tekunda road which joins that of Halaia. I immediately knew this route, and we afterward came to a few high trees, where the camels are usually discharged and sent back to the coast. I recollected the spot well, where, four years ago, I had three days quarrel with the Shohos for the hiring of bullocks to carry my luggage up the mount Shumfeito. At that time they wanted two dollars for each bullock; whereas the

customary charge was only half a dollar. I saw here, at a distance of about sixty yards under some trees, a large wild goat looking after us fearlessly. It would have made us a good and delicious dinner had not Adara Bille deprived us of our fire-arms. I requested our guide to halt under these trees for the purpose of partaking of the hogs' beans which the Governor of Tekunda had given me. The remembrance of what had occurred to me four years ago was quite fresh, and at the same time I felt thankful to the Father of all mercies that I was not then on my coming from Europe exposed to the hardships of my present journey, as at that time I should not have been able to have borne them. While I was engaged in these contemplations, three Shohos approached and asked me, in their usual boisterous and noisy manner, for a dollar, because they were great and influential men among the Shohos. I pointed at a stone on the ground, saying, that was all I could give them. After a long dispute, no more mention was made of the dollar; but now they wanted some coffee, which was also refused. Finally, they allowed us to depart. We rested at night not far from Hamhammo. We slept under some large trees near the water. A beautifully cool air refreshed us, and we were not in the least molested, as nobody was with us except the guide. The trunk of a large tree was set on fire, which burnt the whole night, and served to frighten the wild beasts, which abound in this large torrent of the Samhar.

Before going to bed we took our simple supper, consisting of hogs' beans and tello, which we ate with as much pleasure and contentment as the most splendid supper in the world. I remembered many of my friends in Europe, and I wished them to participate for a moment in the happiness I felt in this simple supper. Still more I wished them to join with me in bowing our knees before our gracious and Almighty Lord, who had shown me so many mercies through the interior of Abyssinia.

May 2, 1842—With ardent desire we saluted the approach of this day, which should bring us almost to the end of our miserable journey. We arose about four o'clock; and although my legs would scarcely move, in consequence of the exertions of yesterday over the stony bed of the torrent, through which the road led us, yet the anticipation of my journey's end gave me, I might say, more than human strength. We travelled almost the whole day, although the heat in the narrow valley was very excessive. About two o'clock P.M. we arrived at a place, where the guide told us that we were to take water, as at this season no water would be found till we reached Arkeeko. We then filled a large water-bag, which the Governor of Tekunda had given us for the road, the guide being ordered to take it back to Tekunda. We travelled on till after night, when my legs were so tired and sleep overtook me, that I frequently fell down on the ground. Thirst and hunger also tormented me to the utmost. The more I

drank, the more I got thirsty; and the few hogs' beans which my people still carried with them, did not satisfy my appetite. After night-fall I had requested from the guide to let us have a rest any where in the wilderness, as it was almost impossible for me to move any further; but he declared that he could not stop on account of the Bedouins and the wild beasts, and that we should go further on till he would point out a proper spot. I said, "All this does not signify, let us only rest a few hours." However, I continued marching for some time; but as the guide would still not listen to me, I laid down on the ground, and said, "You may now do as you like: you may stop or go; for my part I will not move from here till I have rested a few hours." He then gave in, and we rested on the sand only a few yards from the wayside. In this situation we were most fortunate. I did not think that the Bedouins strolled over the wilderness at such an early hour—about two o'clock in the morning. But a party of Shohos passed the very road where we were sleeping. Probably they were of Waia, a Shoho place a few miles distant from us. Happily they did not observe us, probably taking our figures for stones. Besides, they were talking so loud, and making so much noise, that they did not hear the snoring of my people. Only the guide and myself awoke from their noisy conversation; but we kept silence as much as possible, till they had passed altogether. I was in a very melancholy and apprehensive situation at this moment, as I did not

know whether they were friends or enemies. I could not however expect that a Shoho, who is an enemy in the day, would be a friend at night. As soon as they had passed by without observing us, we resolved to depart. The moon just rose, being in her wane. The idea that we were so close to the coast, and that any unfortunate occurrence should happen, gave us courage and strength to reach the coast as quickly as possible. Besides, hunger, thirst, and weariness, drove us on. The immense plain of Arkeeko annoyed us very much. We saw the place from a distance; but although we exerted ourselves to the utmost, it still appeared distant and unattainable.

About nine o'clock A.M. we reached the wells of water close to Arkeeko. We first paid a hearty welcome to this water, as our's was all gone. We then moved, almost half lamed, toward the house of the Governor, whom we happened to meet on the road. He ordered his servants to give us a room and to make us comfortable. This was done, and I laid down on a small bedstead with the indescribable feelings of joy, thanksgivings, and adoration to my heavenly Father, who had enabled me to overcome so many hardships—who had graciously watched and protected my life in so many dangerous and critical moments—who had fed me in the wilderness and deserts, and preserved me from starvation—who had supported me in so many temptations of body and mind—who had given me so many invisible and spiritual consolations—and who

had upheld me with His strength in my weakness and helplessness. The glory be to Him for ever and ever!

May 3, 1842—As already mentioned, we arrived this morning at Arkeeko, and were apparently well received by the Naib Hassan. I first inquired whether there was an English vessel bound for Aden in the port of Massowah. They said, that an English schooner had left the harbour three days ago. She had brought over Mr. Coffin from Aden. As I understood that Mr. Coffin was at Arkeeko, I went immediately to him, although I could scarcely move my legs. He gave me some interesting news from Europe and Egypt. But what affected me most was the intelligence, that the Brethren Muller and Muhleisen, on whose account I had partly made the journey, had returned to Egypt; and that my dear brother, the Rev. W. Kruse, at Cairo, had been deprived by death of his amiable, intelligent, and pious wife.

Being quite moneyless, I hinted to the Governor of Arkeeko that I wanted to borrow some money. But the Naib avoided all money business, either because he is no friend to the English, as they have no Consul in Massowah, while other nations have; or because he wanted to take a large profit, by making me wait for a few days, when circumstances would have compelled me to draw money at the risk of a great loss.

May 4—This morning I left Arkeeko for Massowah. I went by land; but my feet were so bad that I preferred taking off my shoes and stockings, and going bare-

footed like an Abyssinian. Having arrived at Massowah, I took up my abode at Mr. Coffin's; but I left at the invitation of M. De Goutin, the French Consul, whose hospitality, kindness, and assistance deserves my most grateful acknowledgement before the Committee. As soon as he heard of my arrival, he came to my house and kindly offered his services. Without having seen me before, without knowing whether he could trust me or not, and without asking to which nation I belonged, he offered me as much money as I wanted for my journey to Aden.

THE END.

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